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THE EARLIEST  
LIFE OF CHRIST  
TATIAN'S DIATESSARON

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HAMLYN HILL



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**THE EARLIEST LIFE OF CHRIST**

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THE

# EARLIEST LIFE OF CHRIST

BS EVER COMPILED FROM THE FOUR GOSPELS

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1910

BEING

## The Diatessaron of Tatian

[CIRC. A.D. 160]

*Literally Translated from the Arabic Version and containing  
the Four Gospels woven into One Story*

With an Introduction and Notes

BY

THE REV. J. HAMLYN HILL, D.D.

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AN ENGLISH VERSION OF "MARCION'S GOSPEL" AND "A DISSERTATION  
ON THE GOSPEL COMMENTARY OF S. EPHRAEM THE SYRIAN"

SECOND EDITION ABRIDGED

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1910

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TO

THE REVEREND THE MOST NOBLE

THE MARQUIS OF NORMANBY

CANON RESIDENTIARY OF WINDSOR

A KIND FRIEND, A TRUE CHRISTIAN

AND AN EARNEST WORKER IN THE MASTER'S CAUSE

THIS FIRST ENGLISH VERSION

OF THE EARLIEST COMPLETE AND CONTINUOUS

LIFE OF CHRIST

EVER COMPILED FROM THE FOUR GOSPELS

IS INSCRIBED

WITH THE AFFECTIONATE RESPECT AND ESTEEM OF

THE TRANSLATOR

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# THE DIATESSARON.

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## INTRODUCTION.

OF the personal history of Tatian, the compiler of the *Diatessaron*, very little is known, and this little is chiefly derived from his extant work called *An Address to Greeks*. He there says: "I was born in the land of the Assyrians, and have been first instructed in your (*i.e.* Greek) doctrines, and afterwards in those which I now undertake to proclaim." Zahn thinks he was born about A.D. 110. He seems to have been a man of birth and fortune, and of exceptional literary powers, and occupied for a time the position of a Sophist. Animated by a keen desire to arrive at the truth respecting God and religion, he visited many countries, studying closely the worship of each. In Greece he obtained admission to the sacred mysteries; and subsequently he visited Rome, arriving there about the middle of the second century. The effect of his intimate study of the heathen religions was a conviction amounting to absolute certainty that there was no truth in them, and that they exercised a corrupting and debasing influence on the soul. This was accompanied by a longing to ascertain the truth, and to be able to worship God in a way acceptable to Him. At Rome Tatian made the acquaintance of Justin; and it was probably he who drew his attention to "certain barbaric writings, too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors"—in other words, the Old Testament Scriptures. Satisfied that he had found the truth at last, Tatian received instruction in the Christian faith, and became a member of the Church at Rome. Here he continued for many years, writing in defence of the faith, exposing vigorously the false-

ness and licentiousness of the pagan forms of worship, and instructing converts. Here, too, he probably commenced his *Diatessaron*, with the knowledge and approval of Justin. One of his pupils was Rhodon, mentioned by Eusebius, who has preserved some fragments of Rhodon's writings; and in all probability Clement of Alexandria was also his pupil, since Clement tells us that one of his instructors was an Assyrian. Justin and Tatian worked in complete harmony until the martyrdom of the former, which was brought about through the influence of Crescens, who at a much earlier period, Tatian says, had "endeavoured to inflict on Justin, and indeed on me, the punishment of death." It appears to have been after the death of Justin that Tatian, who seems to have been his successor, began to express views which gave offence to the Christians at Rome, and led to his being excommunicated as a heretic about A.D. 172. Shortly afterwards he left Rome for the East, and seems to have resided chiefly in Syria, not far from Antioch; but he is thought to have died at Edessa about A.D. 180. During his stay in Syria he placed himself at the head of a sect called Encratites—a term signifying The Continent, or Self-Controlled; but it is uncertain to what extent, if at all, he was regarded as a heretic in the Churches of that country. The obscurity in which the career of Tatian is involved is largely due to his being branded as a heretic, which led the writers of the Church to concern themselves more with combating his errors than describing his life.

The peculiar views of Tatian may be briefly stated as follows:—(1) He held in some degree the Gnostic theory of Valentinus, that there were certain Aeons, or emanations from the Supreme Deity, the Logos or Word being the chief; (2) Like Marcion he considered the God of this world, or God of the Old Testament, or Demiurge, as distinct from, and inferior to, the God of the New Testament. Origen tells us that he understood the words, "Let there be light," as the *prayer* of the God of this world to His superior, which was granted; (3) Tatian believed in the non-salvability of Adam; (4) He advocated and observed celibacy, condemning marriage as no better than whoredom, believing it to be the work of the inferior God; (5) He advocated abstinence from animal

food and also from wine. In this respect he introduced a modification into the celebration of the Lord's Supper, so that water might be used instead of wine.

Tatian wrote many works, of which the names of the following have come down to us: *An Address to Greeks*; The *Diatessaron*; *A Book of Problems*, explaining what seemed obscure in the Old Testament; *Of Perfection according to the Saviour*; *On Animals*; *A Collection of the Epistles of S. Paul*. Lightfoot places his literary activity between A.D. 155 and A.D. 170, but says it may have extended a few years beyond this period either way. Westcott places it between A.D. 150 and A.D. 175. The exact time at which he wrote the *Diates-saron* is uncertain.

In modern times much interest has been awakened in the *Diatessaron*; but all efforts to discover a copy in Syriac, which many believe to be its original language, have failed entirely; and no Greek copy, supposing that to be its language, has been found. But there is in the Vatican Library an Arabic MS., numbered XIV., which originally consisted of 125 leaves; but the 17th and 118th are missing. From its appearance, and the handwriting, it is supposed to have been written in Egypt at some period from the twelfth to the fourteenth century, the latter date being the more probable. On the last page the copyist has written in Latin, "Here endeth, by the help of God, the sacred Gospel, which Tatian collected out of the four Gospels, and which is commonly called the *Diatessaron*." It was brought to the Vatican about A.D. 1719. Agostino Ciasca, one of the Guild of Writers to the Vatican, wrote an essay upon it, which he published at Paris in 1883. In 1886 Ciasca showed this MS., amongst others, to Antonius Morcos, Visitor-Apostolic of the Catholic Copts, who said he had seen one like it in Egypt, and could obtain it for him. In August 1886 the promised MS. arrived at Rome as a present to the Borgian Museum from its owner, Halim Dos Galî. It is evidently a copy of the same work as MS. XIV., though it contains some important differences of detail. A note at each end plainly asserts that it is Tatian's *Diatessaron*. This work Ciasca selected as the most suitable one for publication in honour of the Jubilee of the priesthood of Pope Leo XIII.; and it was accordingly published at Rome in 1888 in

the original Arabic, accompanied by a Latin translation, the wording of the text being based on a careful comparison of the two MSS. of the Vatican Library and the Borgian Museum. The present volume is an attempt to lay before the English reader a literal translation of the *Diatessaron* as published by Ciasca, with a short explanation of its history, contents, and bearing upon modern controversies.

The MS. which reached the Borgian Museum in this singular way, has been the means of explaining the difficulties which prevented the general acceptance of the Vatican MS. as Tatian's work; for, although MS. XIV. closed with a distinct statement that it contained the *Diatessaron* of Tatian, grave doubts rested upon this assertion (which, it was thought, might only express the opinion of the transcriber), because the contents differed in some important respects from those of the *Diatessaron* as described by some of the Fathers. In the first place, MS. XIV. contained the genealogies plainly declared by Theodoret to have been absent from the copies he found in use in his diocese. In the Borgian MS., however, these genealogies are absent from the body of the work, but are put together as an appendix bearing the title, "The Book of the Generation of Jesus." It follows that the Borgian MS. represents an older and more faithful copy of a work which originally did not contain the genealogies at all, but to which they were added in course of time, first of all in an appendix as an acknowledged addition to the original, and then eventually as a part of the text itself. Another obstacle to the acceptance of MS. XIV. was, that it began with the opening words of S. Mark's Gospel instead of those of S. John's, as stated by early writers. Here also the Borgian copy solved the mystery; for it had S. Mark's words: "The Gospel of Jesus, the Son of the living God," separated from the main body of the work, as a *title*, the work itself commencing with, "In the beginning was the Word." It seems safe to conclude, therefore, that the assertion of the copyist in each case is correct, and that we have in these MSS. the *Diatessaron* of Tatian in two of the forms which it assumed after centuries of use. The Arabic text is divided into fifty-five chapters; and these have been subdivided for convenience of reference into verses corresponding as far as possible to those of the Authorised

Version of the Gospels ; these will be found to the left of the text. To the right will be found references to the corresponding passages in the four Gospels : these are a revised version of those given in the Vatican MS. We do not get them from Tatian, as verse-divisions were not invented till the sixteenth century.

The advantage of having in one continuous and consecutive story the contents of the four Gospels was found so great that the "compiled" Gospel gradually superseded the "distinct" Gospels in Syria, not only in private use, but in public services, so much so that Theodoret, who became Bishop of Cyrrhus near the Euphrates about A.D. 420, wrote : "I myself found more than two hundred such books held in respect in the churches of our parts ; and I collected and put them all away, and put the Gospels of the four Evangelists in their place." Commentaries were also based on this Harmony, such as the Homilies of Aphraates, A.D. 337-345, and the Gospel Commentary of Ephraem, the Deacon of Edessa, and the most famous of the native Syrian Fathers, who died A.D. 373. This latter work is only to be found now in two distinct Armenian MSS. of it, both bearing the date A.D. 1195, one being in the Mechitarist Monastery of S. Lazzaro, near Venice. A careful analysis of its contents shows that S. Ephraem's Harmony followed substantially the same order as the Arabic *Diatessaron*. The reader is referred to *A Dissertation on the Gospel Commentary of S. Ephraem the Syrian*, by the present author (T. & T. Clark, Edinburgh).

Victor, Bishop of Capua, who died A.D. 554, met with an anonymous harmony in Latin, and, after much inquiry as to its authorship, concluded that it was a translation of Tatian's work. Victor published it with a preface of his own ; and it was brought to Fulda in the eighth century by Boniface, the apostle of Germany. The work is now known as the *Codex Fuldensis*, and has been edited by Ranke. It is divided into 182 chapters or sections. There is a Table of Contents in barbarous Latin ; but the contents themselves are in excellent Latin, evidently copied from the Vulgate. It was probably Victor himself who altered the wording and inserted the first four verses of S. Luke and the genealogies, as they are not mentioned in the Table of Contents. He seems to have also

expunged the little explanatory phrases with which Tatian's work in its original form was freely sprinkled. Subject to these variations the appearance of the Arabic version leaves no doubt that what Victor found was really, as he supposed, a Latin version of the *Diatessaron*. The *Codex Fuldensis* was translated into the Eastern Frankish dialect in the ninth century, about the time of Charlemagne, who finally imposed Christianity upon the Saxons. His son, Louis the Pious, caused a poetical version to be made of it for the purpose of supplanting the popular ballads relating to Woden and Thor. This celebrated epic poem is now known as *Heliand*. It was published at Munich in A.D. 1830 from a comparison of the two known MSS., one of which is in the British Museum and the other at Munich. The poem is alliterative, and gives a life of Jesus harmonised from the four Gospels. It is written in the Old Saxon dialect; and the unknown author has allowed himself some freedom in adopting the popular conceptions of the day.

Eusebius described the *Diatessaron* as "A combination and collection of the Gospels"; and Theodoret, who found so many copies in his diocese, said of Tatian, "He also composed the Gospel called *Diatessaron*, cutting out the genealogies, and whatever other passages show that the Lord was born of the seed of David," the inference being that these things were cut out of the canonical Gospels, the other portions of those Gospels being made use of. Such was the view generally entertained in the Church. But there have been some who on other grounds did not believe that the Fourth Gospel was written at so early a date, or that the three Synoptic Gospels were yet collected and used in common. They contended that *Diatessaron* was a musical term derived from the use of *four notes*, and simply meant a harmony. If, as there seems no doubt, the work published by Ciasca is substantially the *Diatessaron* of Tatian, subject only to such alterations as would naturally be made in it in the course of centuries, to make it conform more in details to the accepted forms of the canonical Gospels, then this controversy is decisively closed in favour of the orthodox view; for beyond all question the book in its present form is a harmony of our four Gospels, and of no others.

And with this is also set at rest, in favour of the same side,

the further controversy, as to whether any or all of our four Gospels, in anything like their present form, were known to Justin Martyr, and alluded to by him in his writings. Justin wrote, "In the Memoirs which I say were composed by the Apostles and those who followed with them" . . . (*Dial.* c. 103). Would his friend and disciple, Tatian, leave those Memoirs out?

Now one of the objects sought to be established by those who contended that Justin was ignorant of our present Gospels, was this, that the miracles of healing ascribed to Jesus were a later invention, never heard of in the first century, and even unknown in the time of Justin. I have already pointed out, in my English version of *Marcion's Gospel*,<sup>1</sup> that that Gospel, in which are contained all the miracles of healing found in S. Luke's Gospel except the one performed upon Malchus, was brought by him to Rome about A.D. 140. This fact sufficiently refutes the idea that they were inventions of such a late period, as has been alleged. And now we find it established that Justin Martyr was fully acquainted with and accepted all the four Gospels.

It may be asked, What is the value of the *Diatessaron* as a harmony? and how does it bear comparison with modern harmonies? Are there any indications within it that Tatian was guided by traditional information, enabling him to decide with certainty points which have appeared doubtful in modern times? The last question may be answered in the negative; but the others cannot be dealt with in this short introduction. To understand all the reasons for and against a particular order of harmonisation is the work of a lifetime; and those who have arrived at that knowledge are unable to agree as to the result. The present writer, therefore, does not presume to answer these questions definitely for the reader. But a few general remarks on the subject may be of interest.

We have to consider Tatian's treatment of any subject that is related in more than one Gospel, e.g. the Parable of the Sower, from two points of view, the *internal* harmonisation of the several accounts with each other, and the *external* harmonisation of the result, or the place assigned to it in the general narrative. As regards internal harmonisation, the *Diatessaron* leaves little to be desired. It has been carried

<sup>1</sup> Copies may be had from the publishers of this volume.

out in the fullest detail, and the greatest care has been taken not to omit the slightest comment of any one Evangelist, unless it was substantially preserved in the words of another. Taking a general review of the external harmonisation, there seems no reason to doubt that Tatian carefully arranged all the *events* and the *movements* of our Lord in what he believed to be their chronological order, but did not consider it necessary in all cases to record parables and other *discourses* in their strictly historical places, preferring sometimes to insert them where they would best serve to illustrate the narrative, or to bring out points of comparison or contrast in the teaching of Christ. This freedom of treatment seems startling to us; but, if Tatian intended his work to be used along with the Gospels, not to supersede them, the chief objection is removed.

An analysis of this book brings out more and more clearly the fact that its author was a man of a powerful intellect, who saw what was a real need in the Church of his day, and set himself with singular ability to supply that need, devoting to this purpose much time and care. The heretical views which he adopted in his later years, caused the outcome of his labour to be looked upon with suspicion, which, so far as we can judge, it does not appear to have deserved. But in spite of this, its intrinsic merit and the need of such a work made it a great success for centuries in its own country, and led to its use at a later period in a modified form in other countries and in other languages, so that even in this country our Anglo-Saxon forefathers derived their conceptions of Jesus and His life on earth to a large extent from their poetical version of it. It is no small privilege to be permitted to be the first to present to English readers a full and literal translation of this great work, which has been a subject of interest to Christians of every age since it was first written, around which so many controversies have revolved, which has been in its entirety so singularly recovered in our own day, which throws so much light on the information possessed by Christians of the second century, and which at the same time possesses a national interest.

## INTRODUCTORY NOTE IN THE BORGIAN MS.

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IN the name of the one God, the Father, the Son, and the Holy Spirit, to whom be glory for ever.

With the assistance of the Most High God, we begin to transcribe the Holy Gospel and most beautiful garden, entitled *Diatessaron*, the interpretation of which expression is, That which is composed of four, and which Tatian, a Greek, compiled out of the four evangelists, Matthew the chosen, whose sign is M; Mark the selected, whose sign is R; Luke the lovable, whose sign is K; and John the beloved, whose sign is H.

The excellent *and* learned presbyter Abû-l-Faraj Abdullah Ibn-at-Tabib<sup>1</sup> with whom God be pleased, translated it from the Syriac into the Arabic tongue.

And he said as a beginning,

The Gospel of Jesus the Son of the living God.

<sup>1</sup> Ciasca observes that this name is given differently in the notice at the conclusion, and says the latter is the more correct form.



## ENGLISH VERSION OF THE ARABIC DIATESSARON.

---

1	1	In the beginning was the Word, and the Word was with God, and the Word itself is God. The same was in the beginning with God. All things were made by him; and without him not even one existing thing hath been made. In him was life; and the life is the light of men. And the light shineth in the darkness; and the darkness comprehended it not.	Jn. <sup>1</sup>	1	1
2		"		2	
3		"		3	
4		"		4	
5		"		5	
6	There was in the days of Herod the king a certain priest named Zacharias, of the family of Abijah: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of God blameless. And they had no child, because that Elizabeth was barren, and they both were advanced in age.	Lu.	1	5	
7	"		6		
8	"		7		
9	Now while he executed the priest's office			8	

<sup>1</sup> Throughout this margin the four Gospels are briefly referred to as Mt., Mk., Lu., and Jn. respectively.

<sup>2</sup> Ephraem has "was God," which was probably the original reading. The reader will do well not to assume that all slight departures from the wording of our Authorised Version are due to Tatian. Some arise from the idioms of the different languages into which the work has been translated, and some from the insertions which have been made in it from the Peschito.

<sup>3</sup> Lit. "comprehended."

before God in the order of his ministration,

10 according to the custom of the priest's office, Lu. 1 9  
 his lot was to burn incense, and he entered

11 into the temple of the Lord. And the whole " 10  
 multitude of the people were praying with-

12 out at the hour of incense. And there " 11  
 appeared unto Zacharias an angel of the

Lord, standing on the right side of the altar

13 of incense. When Zacharias saw him, he " 12  
 14 was troubled, and fear fell upon him. But " 13  
 the angel saith unto him, Fear not, Zacharias,  
 because thy supplication is heard, and thy  
 wife Elizabeth shall bear thee a son, and

15 thou shalt call his name John. And thou " 14  
 shalt have joy and gladness; and many shall

16 rejoice at his birth. For he shall be great " 15  
 in the sight of the Lord, and he shall drink  
 no wine nor strong drink; and he shall be  
 filled with the Holy Spirit while he is yet

17 in his mother's womb. And many of the " 16  
 children of Israel shall he turn unto the

18 Lord their God. And he shall go before " 17  
 him in the spirit and power of Elijah the  
 prophet, to turn the heart of the fathers to  
 the children, and the disobedient to the  
 knowledge of the just; to make ready for

19 the Lord a perfect people. But Zacharias " 18  
 said unto the angel, Whereby shall I know  
 this? for I am an old man, and my wife

20 advanced in age. The angel answered and " 19  
 said unto him, I am Gabriel, that stand in  
 the presence of God; and I was sent to  
 speak unto thee, and to announce this unto

21 thee *as good tidings*. From henceforth thou " 20  
 shalt be silent and not able to speak, until  
 the day wherein this shall come to pass,  
 because thou believedst not this my word,

22 which shall be fulfilled in its season. But " 21  
 the people were standing waiting for  
 Zacharias, and they marvelled because he

- 1 23 tarried in the sanctuary. And when Lu. 1 22  
 Zacharias came out, he could not speak unto them: and they perceived that he had seen a vision in the sanctuary: and he was making signs unto them, and remained 24 dumb. And when the days of his minis- „ 23  
 tration were fulfilled, he departed unto his house.  
 25 And after these days Elizabeth his wife „ 24  
 conceived; and she hid herself five months,  
 26 and said, This hath the Lord done unto me „ 25  
 in the days wherein he looked upon me, to take away my reproach among men.  
 27 Now in the sixth month the angel Gabriel „ 26  
 was sent from God into Galilee,<sup>1</sup> unto a city  
 28 named Nazareth, to a virgin betrothed to a „ 27  
 man whose name was Joseph, of the house  
 of David; and the virgin's name was Mary.  
 29 And the angel came in unto her, and said „ 28  
 unto her, Hail, thou that art full of favour,  
 our Lord is with thee, O thou blessed among  
 30 women. And when she beheld him, she „ 29  
 was troubled at his saying, and was con-  
 31 sidering what this salutation might be. And „ 30  
 the angel saith unto her, Fear not, Mary;  
 32 for thou hast found favour with God. Thou „ 31  
 shalt now conceive, and bring forth a son,  
 33 and shalt call his name JESUS. He shall „ 32  
 be great, and shall be called the Son of the  
 Most High: and the Lord God shall give  
 unto him the throne of his father David:  
 34 and he shall reign over the house of Jacob „ 33  
 for ever; and of his kingdom there shall be  
 35 no end. Mary said unto the angel, How „ 34  
 shall this be done unto me since no man  
 36 hath known me? The angel answered and „ 35  
 said unto her, The Holy Spirit shall come,  
 and the power of the Most High shall  
 descend upon thee: wherefore also that

<sup>1</sup> The Borgian MS. omits "into Galilee." The Vatican MS. above ver. 27 inserts, "The 2nd chapter" (or division) "from the Gospel of Luke."

- which shall be born of thee, shall be holy,
- 137** and shall be called the Son of God. And Lu. 1 36  
 behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that is 38 called barren. For nothing shall be difficult „ 37  
 39 to God. Mary said, Behold, I am the hand- „ 38  
 maid of the Lord; be it done unto me according to thy word. And the angel departed from her.
- 40** Then Mary arose in those days, and went „ 39  
 into the hill country with haste, unto a city
- 41** of Judah; and entered into the house of „ 40  
**42** Zacharias, and saluted Elizabeth. And „ 41  
 when Elizabeth heard the salutation of Mary, the babe rejoiced in her womb; and Elizabeth was filled with the Holy Spirit;
- 43** and she cried out with a loud voice, and „ 42  
 said unto Mary, Blessed art thou among women, and blessed is the fruit that is in
- 44** thy womb. Whence is this to me, that „ 43  
 the mother of my Lord cometh unto me?
- 45** When the voice of thy salutation came to „ 44  
 mine ears, the babe leaped in my womb in
- 46** great joy. And blessed is she that believed; „ 45  
 for that shall be performed, which was spoken
- 47** from the Lord. And Mary saith: „ 46  
 My soul doth magnify the Lord,
- 48** And my spirit hath rejoiced in God my „ 47  
 Saviour,
- 49** Who hath looked upon the low estate of „ 48  
 his handmaiden:  
 Behold, from henceforth all generations shall call me blessed.
- 50** For he that is mighty hath done to me „ 49  
 great things;  
 And holy is his name;
- 51** And his mercy from a generation to „ 50  
 generations  
 Embraceth them that fear him.

- 1 52 He hath wrought victory by his arm,  
And he hath scattered the proud in their  
opinions. Lu. 1 51
- 53 He hath put down the haughty from the  
thrones, „ 52  
And hath exalted the humble.
- 54 The hungry he hath filled with good  
things; „ 53  
And the rich he hath left without anything.
- 55 He hath holpen Israel his servant, „ 54  
And remembered his mercy
- 56 (As he spake unto our fathers) „ 55  
Unto Abraham and unto his seed for ever.
- 57 And Mary abode with Elizabeth about  
three months, and returned unto her house. „ 56
- 58 Now Elizabeth's time of bringing forth  
was *come*; and she brought forth a son. „ 57
- 59 And her neighbours and kinsfolk heard that  
God had multiplied his mercy towards her; „ 58
- 60 and they rejoiced with her. And on the  
eighth day they came to circumcise the child;  
and they called him Zacharias, after the „ 59
- 61 name of his father. And his mother „ 60  
answered and said unto them, Not so; but
- 62 he shall be called John. And they said „ 61  
unto her, There is no one among thy kindred
- 63 that is called by this name. And they made „ 62  
signs to his father, How do you wish to call
- 64 him? And he asked for a writing tablet,  
and wrote, saying, His name is John. And „ 63
- 65 they all marvelled. And his mouth was „ 64  
opened immediately, and his tongue *loosed*,
- 66 and he spake, and praised God. And fear „ 65  
fell on all their neighbours: and this was
- noised abroad over all the hill country of
- 67 Judaea. And all that heard *it*, thought in „ 66  
their heart saying, What shall this child be?  
For the hand of the Lord was with him.
- 68 And his father Zacharias was filled with „ 67  
the Holy Spirit, and prophesied, and said,

<b>1</b>	<b>69</b>	Blessed <i>be</i> the Lord, the God of Israel, Who hath regarded his people, and wrought salvation for them,	Lu.	<b>1</b>	<b>68</b>
70		And hath raised up a horn of salvation „ „ „		69	
		for us			
		In the house of his servant David,			
71		As he spake from eternity by the mouth „ „ „		70	
		of his holy prophets,			
72		That he would save us from our enemies, „ „ „		71	
		And from the hand of all that hate us.			
73		And he showed mercy towards our fathers, „ „ „		72	
		And remembered his holy covenant,			
74		And the oath which he sware unto „ „ „		73	
		Abraham our father,			
75		That he would grant unto us salvation „ „ „		74	
		from the hand of our enemies			
		That we may serve before him without fear			
76		In justice and righteousness all our days. „ „ „		75	
77		And thou, child, shalt be called the „ „ „		76	
		prophet of the Most High ;			
		Thou shalt go before the face of the Lord			
		to make ready his way,			
78		To give knowledge of life unto his people „ „ „		77	
		Unto the remission of their sins			
79		Through the tender mercy of our God, „ „ „		78	
		Whereby he visits <sup>1</sup> us, rising from on high			
80		To shine upon them that sit in darkness, „ „ „		79	
		and under the shadow of death,			
		And to establish our feet in the way of peace.			
81		And the child grew, and waxed strong in spirit, and was waiting in the desert till the day of his showing unto the children of Israel.	„ „ „		80
<b>2</b>	<b>1</b>	Now the birth of Jesus Christ was on Mt. 1 18 this wise: When his mother had been be- trothed to Joseph, before they came together			

<sup>1</sup> Or, "shall visit."

- she was found with child of the Holy Spirit.
- 2 And Joseph her husband was a righteous man, and unwilling to make her a public example, and thought to put her away
- 3 privily. But while he was thinking of this, an angel of the Lord appeared unto him in a dream, saying, Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is begotten in her is of
- 4 the Holy Spirit. She shall bring forth a son; and thou shalt call his name JESUS; for he shall save his people from their sins.
- 5 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet,
- 6 Behold, the virgin shall conceive, and shall bring forth a son,
- And they shall call his name Emmanuel; which is, being interpreted, Our God is with us. And when Joseph arose from his sleep, he did as the angel of the Lord commanded him, and took unto him his wife;
- 7 and knew her not till she brought forth her firstborn son.
- 8 Now in those days there went out a decree from Caesar Augustus, that all the people of his dominion should be enrolled.
- 9 This was the first enrolment made in the
- 10 governorship of Quirinius in Syria. And all were going into their own city to be
- 11 enrolled. And Joseph also went up from Nazareth, a city of Galilee, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of
- 12 David, with Mary his betrothed, who was great with child, that he might be enrolled
- 13 there. And while they were there, the days were fulfilled that she should bring
- 14 forth. And she brought forth her firstborn
- 15 son; and she wrapped him in swaddling
- Mt. 1 19
- ,, 20
- ,, 21
- ,, 22
- ,, 23
- ,, 24
- ,, 25<sup>a</sup>
- Lu. 2 1
- ,, 2
- ,, 3
- ,, 4
- ,, 5
- ,, 6
- ,, 7

clothes, and laid him in a manger, because there was no room for them, where they were staying.

- 2 16 And there were shepherds staying in that country, who were guarding their flock in  
17 the watch of the night. And behold, an angel of God came near unto them; and the glory of the Lord shone round about them; and they were afraid with a great  
18 fear. And the angel said unto them, Be not afraid; for I bring you as good tidings a great joy that shall be to the whole world:  
19 there is born to you this day in the city of David a Saviour, which is the Lord the  
20 Messiah. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling  
21 clothes, and laid in a manger. And suddenly there appeared with the angels an abundant heavenly host praising God, and saying,  
22 Glory to God in the highest,  
And on earth peace, and good hope to men.  
23 And when the angels went away from them into heaven, the shepherds spake one to another, saying, Let us go to Bethlehem, and see this saying that is come to pass,  
24 even as the Lord hath showed us. And they came with haste and found Mary and Joseph, and the babe laid in the manger.  
25 And when they had seen it, they related the saying which had been spoken to them about  
26 the child. And all that heard it wondered at the description, which the shepherds had  
27 described to them. But Mary was keeping all these sayings, and comparing them in  
28 her heart. And those shepherds returned, glorifying and praising God for all the things that they had seen and heard, even as it was described unto them.  
29 And after eight days were fulfilled, that

Lu. 2 8

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the child should be circumcised, his name was called JESUS; and this is what he was called by the angel, before he was conceived in the womb.

- 230 And when the days of their purification according to the law of Moses were fulfilled, they brought him to Jerusalem to present  
31 him before the Lord, as it is written in the law of the Lord, Every male that openeth the  
32 womb shall be called holy to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle  
33 doves, or two young pigeons. And there was a man in Jerusalem, whose name was Simeon; and this man was righteous, devout, and looking for the consolation of Israel: and the Holy Spirit was upon him.  
34 And it had been said unto him by the Holy Spirit, that he was not going to see death, until he set his eyes upon the Lord's  
35 Christ. And he came in the Spirit into the temple: and when his parents brought in the child Jesus, that they might offer a sacrifice for him, as it is written in the law,  
36 he took him up into his arms, and praised God, and said,  
37 Now wilt thou loose the bonds of thy servant, O Lord,  
According to thy word, in peace.  
38 For already mine eyes have witnessed thy mercy,  
39 Which thou hast prepared on account of the whole world,  
40 A light for the unveiling of the Gentiles,  
And a glory for thy people Israel.  
41 And Joseph and his mother were marvelling at these things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold he is set for the falling and for the rising again of many

Lu. 2 22

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- in Israel; and for a sign of contradiction ; Lu. 2 35
- 2** 43 and a sword shall pierce through thine own soul, that the thoughts of many hearts may „ 36
- 44 be revealed. And Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, she also was advanced in age, and had lived with her husband for seven years from her 45 virginity ; and she remained a widow about fourscore and four years, and departed not from the temple worshipping with fastings and „ 37
- 46 supplications night and day. And she also stood up at that hour, and gave thanks unto the Lord, and spake of him to all that were looking for the deliverance of Jerusalem. „ 38
- 47** And when they had accomplished all things according to what is in the law of the Lord, they returned into Galilee, to their own city Nazareth. „ 39
- 3** 1 After these things wise men<sup>1</sup> from the Mt. 2 1<sup>b</sup>
- 2 east came to Jerusalem, saying, Where is the „ 2
- king of the Jews, who has been born ? We have seen his star in the east, and are come 3 to worship him. And when Herod the king „ 3
- heard it, he was troubled, and all Jerusalem 4 with him. And gathering together all the „ 4
- chief priests and scribes of the people, he inquired of them, where the Messiah should 5 be born. And they said, In Bethlehem of „ 5
- Judah : thus it is written in the prophet,
- 6** And thou, Bethlehem of Judah, „ 6
- Art in no wise least among the kings of Judah ;
- For out of thee shall come forth a king,  
And he shall rule my people Israel.
- 7** Then Herod, when he had privily called „ 7
- the wise men, inquired of them the time

<sup>1</sup> Arabic, "al majūs." By removing the opening words of S. Matthew, "Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king," and substituting more vaguely, "After these things," Tatian avoids the difficulty felt by harmonists in assigning a place to Luke ii. 39.

- at which the star appeared unto them.
- 3 8 And he sent them to Bethlehem, and said unto them, Go, and inquire carefully concerning the child; and when ye have found him, come and bring me word, that I also  
 9 may come and worship him. And when they had heard the king they went their way; and lo, the star, which they had seen in the east, went before them, till it came and stood over the place, where the child  
 10 was. And when they saw the star, they  
 11 rejoiced with exceeding great joy. And they came into the house, and saw the child with Mary his mother; and they fell down and worshipped him; and opening their cases, they offered unto him offerings, gold,  
 12 myrrh, and frankincense. And they saw in sleep that they should not return to Herod; and they departed by another way to go into their own country.
- 13 And when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, and said unto him, Arise, and take the child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod sets about to seek the child to  
 14 destroy him. And Joseph arose, and took the child and his mother by night, and fled  
 15 into Egypt, and remained there until the death of Herod: that it might be fulfilled, which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my  
 16 son. Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully inquired of the  
 17 wise men. Then was fulfilled that which , 17
- Mt. 2 8  
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was spoken through Jeremiah the prophet,  
saying,

- 3 18 A voice was heard in Ramah, Mt. 2 18  
 Weeping and great mourning :  
 Rachel weepeth for her children,  
 And is unwilling to be consoled for the  
 loss of them.
- 19 But when king Herod was dead, the angel „ 19  
 of the Lord appeared in a dream to Joseph
- 20 in Egypt, and said unto him, Arise and take „ 20  
 the child and his mother, and go into the  
 land of Israel : for they are dead that sought
- 21 the child's life. Joseph arose, and took the „ 21  
 child and his mother, and came into the land
- 22 of Israel. But when he heard that Archelaus „ 22  
 was become king in Judaea instead of his  
 father Herod, he was afraid to go thither ;  
 but he saw in a dream that he should go
- 23 into the land of Galilee, and that he should „ 23  
 dwell in a city that is called Nazareth :  
 that it might be fulfilled which was spoken  
 through the prophet, He shall be called a  
 Nazarene.
- 24 And the child grew, and waxed strong in Lu. 2 40  
 spirit, filled with wisdom : and the grace of  
 God was upon him.
- 25 And his parents<sup>1</sup> went every year to „ 41  
 26 Jerusalem at the feast of the passover. And „ 42  
 when he was twelve years old, they went up  
 27 after their custom to the feast ; and when „ 43  
 the days were fulfilled, they returned ; but  
 the boy Jesus tarried behind in Jerusalem ;  
 and Joseph and his mother knew it not,
- 28 supposing him to be with the children of „ 44  
 their company. And when they had made  
 a day's journey, they sought for him among
- 29 their kinsfolk and acquaintance : and when „ 45  
 they found him not, they returned to Jeru-  
 30 salem, seeking for him again. And after „ 46

<sup>1</sup> Arabic, "kinsfolk."

- three days they found him in the temple,  
sitting in the midst of the doctors, hearing  
 31 them, and asking them questions: and all Lu. 2 47  
 that heard him were amazed at his wisdom  
 32 and sayings. And when they saw him, they „ 48  
 were astonished: and his mother said unto  
him, My son, why hast thou thus dealt with  
us? Behold, I and thy father were seeking  
 33 thee with great anxiety. And he saith unto „ 49  
 them, How is it that ye sought me? did  
ye not know that I must be in my Father's  
 34 house? And they understood not the say- „ 50  
 35 ing, which he spake unto them. And he „ 51  
 went down with them, and came to Nazareth;  
and he was subject unto them: and his  
mother kept all *these* sayings in her heart.  
 36 And Jesus advanced in stature and wisdom, „ 52  
 and in favour with God and men.  
 37 Now in the fifteenth year of the reign of „ 3 1  
 Tiberius Caesar, Pontius Pilate being governor  
of Judaea, and Herod being tetrarch of Galilee,  
and his brother Philip tetrarch of the  
region of Ituraea and Trachonitis, and Lysanias  
 38 tetrarch of Abilene, under the high priests „ 2  
 Annas and Caiaphas, the word of God went  
forth unto John, the son of Zacharias, in the  
 39 wilderness. And he came into all the region „ 3  
 round about Jordan, preaching the baptism  
 40 of repentance with remission of sins; and he Mt. 3 1<sup>b</sup>  
 41 preached in the wilderness of Judaea, and „ 2  
 said, Repent ye, the kingdom of the heavens  
 42 is at hand. This is he that was spoken of „ 3<sup>a</sup>  
 through Isaiah the prophet,  
 The<sup>1</sup> voice which crieth in the wilder-  
 ness,  
 43 Make ye ready the way of the Lord, Lu. 3 4<sup>b</sup>  
 And establish in the plain a way for our  
 God.  
 44 All the valleys shall be filled;

<sup>1</sup> Omitting Mark i. 2; cf. xiii. 47.

- And every mountain and hill shall be  
brought low ;
- And the crooked shall become straight ;
- And the difficult place easy ;
- 3 45** And all flesh shall see the salvation<sup>1</sup> of Lu. 3 6  
God.
- 46 The same came for a witness, that he might Jn. 1 7  
bear witness of the light, that all might
- 47 believe through him. He was not the light, „ 8  
but *came* that he might bear witness of the
- 48 light, which is the true light, lighting every „ 9
- 49 man, coming into the world. He was in the „ 10
- world, and the world was made through him,
- 50 and the world knew him not. He came unto „ 11
- 51 his own, and his own received him not. But „ 12
- as many as received him, to them gave he  
the power to become children of God, *even* to
- 52 them that believe on his name : which were „ 13
- born, not of blood, nor of the will of the  
flesh, nor of the will of man, but of God.
- 53 And the Word became flesh, and dwelt „ 14
- among us (and we saw his glory, as it were  
the glory of the only one from the Father),
- 54 full of grace and truth. John bare witness „ 15
- of him, and preached, saying, This is he of  
whom I said, He that is about to come after  
me is preferred before me : for he was before
- 55 me. And of his fulness we all received, grace „ 16
- 56 for grace. For the law was given through „ 17
- Moses ; truth and grace came through Jesus
- 4 1** Christ. No man hath seen God at any „ 18  
time; the only begotten, God, who is in the  
bosom of the Father, he hath declared *him*.
- 2 And this is the witness of John, when the „ 19  
Jews sent unto him from Jerusalem priests  
and Levites to ask him, Who art thou ?
- 3 And he confessed, and denied not ; and he „ 20  
acknowledged that he was not the Messiah.
- 4 And again they asked him, What then ? Art „ 21

<sup>1</sup> Or, "life."

- 4 thou Elijah? And he said, I am not. Art  
 5 thou a prophet? He answered, No. They Jn. 1 22  
 said unto him, Who art thou? that we may  
 give an answer to them that sent us. What  
 6 sayest thou of thyself? He saith, I am the „ 23  
 voice of one crying in the wilderness, Set in  
 order the way of the Lord, as said Isaiah  
 7 the prophet. And they that had been sent „ 24  
 8 were of the Pharisees.<sup>1</sup> And they asked „ 25  
 him, and said unto him, Why then baptizest  
 thou, since thou art not the Messiah, nor  
 9 Elijah, nor a prophet? John answered and „ 26  
 said unto them, I baptize in<sup>2</sup> water: in the  
 midst of you standeth one whom ye know  
 10 not. This is he, of whom I said, that he „ 27  
 cometh after me, and he was before me, of  
 whom I am not worthy to unloose the latchet  
 11 of his shoes. These things were done in „ 28  
 Bethany beyond Jordan, where John was  
 baptizing.
- 12 Moreover John had his raiment of camel's Mt. 3 4  
 hair, and a leathern girdle;<sup>3</sup> and his food  
 13 was locusts and wild honey. Then went out „ 5  
 unto him the people of Jerusalem, and all  
 Judaea, and all the region round about Jordan;  
 14 and they were baptized by him in the river „ 6  
 15 Jordan, confessing their sins. But when he „ 7  
 saw many of the Pharisees and Sadducees<sup>4</sup>  
 coming to be baptized, he said unto them,  
 Ye offspring of vipers, who warned<sup>5</sup> you to  
 16 flee from the wrath to come? Bring forth „ 8  
 17 therefore fruits worthy of repentance: and „ 9  
 do not think, and say within yourselves, We  
 have Abraham as our father; for I say unto  
 you, that God is able of these stones to  
 18 raise up children unto Abraham. Behold, „ „ 10  
 the axe is laid unto the root of the tree:

<sup>1</sup> Arabic, "almu 'tazila."<sup>2</sup> Or, "with."<sup>3</sup> Omitting "about his loins."<sup>4</sup> Arabic, "azzanâdika."<sup>5</sup> Lit. "guided."

- every tree therefore that bringeth not forth good fruit shall be taken away, and cast into
- 4** 19 the fire. And the multitudes asked him, Lu. 3 10  
 20 saying, What shall we do? He answered, „ 11  
 and said unto them, He that hath two coats, let him give to him that hath none; and he  
 21 that hath food, let him do likewise. And „ 12  
 there came also publicans to be baptized, and they said unto him, Master, what shall  
 22 we do? He saith unto them, Ask nothing „ 13  
 more than that which you are commanded  
 23 to ask. And soldiers asked him, saying, „ 14  
 What shall we also do? He saith unto them, Do violence to no man, neither act unjustly towards him; and be content with your wages.
- 24** And as the people were considering, and all men were reasoning in their hearts concerning John, whether haply he were the Christ; John answered, and said unto them, I baptize you with water; there will come after me he that is mightier than I, of whom I am not worthy to unloose the latchets of his shoes: he shall baptize you in the Holy Spirit and in fire: who, grasping a fan in his hand to cleanse his threshing floor, will gather the wheat into his garners; but the chaff he will burn up with unquenchable fire.
- 27** And other things he taught, and preached „ 17  
 good tidings unto the people.
- 28** Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. Mt. 3 13
- 29** And Jesus was about thirty years of age, Lu. 3 23<sup>a</sup>  
 and was supposed to be the son of Joseph.
- 30** Now John saw Jesus coming unto him, and saith, This is the Lamb of God, which taketh „ 1 29  
 31 away the sin of the world. This is he of whom I said, After me shall come a man, which is preferred before me, for he is „ 30

¶ 32 before me. And I knew him not; but that he may be made manifest to Israel, for this cause am I come baptizing in<sup>1</sup> water. Now John was forbidding him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered him, and said, Suffer it now: thus it becometh us to fulfil all righteousness. Then he suffered him. 35 And when all the people were baptized, Lu. 3 21<sup>a</sup>  
 36 Jesus also was baptized;<sup>2</sup> and he went up straightway from the water: and the heaven Lu. 3 16<sup>b</sup>  
 37 was opened unto him. And the Holy Spirit descended upon him in the form of a dove's body: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. And John bare witness, saying, Furthermore I saw the Spirit descending as a dove out of heaven; and it abode upon 40 him. And I knew him not; but he that sent me to baptize in<sup>3</sup> water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding, this is he 41 that baptizeth in<sup>4</sup> the Holy Spirit. And I have seen, and have borne witness, that this is the Son of God.  
 42 And Jesus, full of the Holy Spirit, re- Lu. 4 1<sup>a</sup>  
 43 turned from the Jordan, and straightway Mk. 1 12  
 the Spirit drove<sup>5</sup> him forth into the wilderness, that he might be tempted of Satan; „ 13<sup>b</sup>  
 44 and he was with the wild beasts; and he fasted forty days and forty nights;<sup>6</sup> and Lu. 4 2<sup>a</sup>  
 tasted nothing in those days: and he after- Mt. 4 2<sup>b</sup>  
 45 ward hungered. And the tempter came, „ 3  
 and said unto him, If thou art the Son of God, command that these stones become bread.  
 46 He answered and said, It is written, Man „ 4

<sup>1</sup> Or, "with."<sup>2</sup> Omitting "and praying."<sup>3</sup> Or, "with."<sup>4</sup> Or, "with."<sup>5</sup> Or, "led."<sup>6</sup> Both Ephraem and the Curetonian Syriac omit "and forty nights," which therefore may not have been originally in the *Diatessaron*.

liveth not by bread alone, but by every word  
that proceedeth out of the mouth of God.

- 4** 47 Then Satan brought him into the holy city, Mt. 4 5  
and set him on the pinnacle of the temple,  
**48** and said unto him, If thou art the Son of „ 6  
God, cast thyself down; for it is written,  
He giveth his angels charge concerning  
thee;<sup>1</sup>  
And in their arms they shall receive thee  
up,  
Lest haply thou dash thy foot against a  
stone.  
**49** Jesus saith unto him, Again it is written, „ 7  
Thou shalt not tempt the Lord thy God.  
**50** And the devil took him up into a high Lu.<sup>2</sup> 4 5  
mountain, and showed him all the kingdoms  
of the world and the glory of them in a  
**51** moment of time. And the devil saith unto „ 6  
him, To thee will I give all this authority,  
and the glory of it, which have been  
delivered unto me, that I may give them  
**52** to whomsoever I will. If therefore thou „ 7  
wilt worship before me, all shall be thine.  
**5** 1 Jesus answered and said unto him, Get thee Mt. 4 10  
hence, Satan: for it is written, Thou shalt  
worship the Lord thy God, and him only  
2 shalt thou serve. And when the devil had Lu. 4 13  
completed all his temptations, he departed  
3 from him until the season; and behold, Mt. 4 11<sup>b</sup>  
angels came and ministered unto him.  
4 On the next day John was standing, and Jn. 1 35  
5 two of his disciples; and he looked upon „ 36  
Jesus, as he walked, and said, Behold the  
6 Lamb of God! And his two disciples heard „ 37  
him speaking; and they followed Jesus.  
7 And Jesus turned, and saw them following, „ 38  
and said unto them, What seek ye? They  
said unto him, Master, where dwellest thou?

<sup>1</sup> Omitting Luke iv. 10, "to keep thee."

<sup>2</sup> Or Matt. iv. 8.

5	8	He said unto them, Come, and see. And they came, and saw the place of his abode ; and they remained with him that day : and	Jn. 1	39
9	it was about the tenth hour. One of the two, that had heard from John, and had followed Jesus, was Andrew, Simon's brother.	"	40	
10	He first saw his own brother Simon, and said unto him, We have found the Messiah. <sup>1</sup> And he brought him unto Jesus. And Jesus looked upon him, and said, Thou art Simon, the son of Jonah : thou shalt be called The rock.	"	41	
12	On the morrow Jesus wished to go forth into Galilee ; and he found Philip, and said unto him, Follow me. Now Philip was from Bethsaida, the city of Andrew and Simon.	"	43	
14	And Philip found Nathanael, and said unto him, We have found him, of whom Moses in the law, and the prophets, did write, to be Jesus, the son of Joseph, from Nazareth.	"	45	
15	Nathanael said unto him, Can any good thing be found from Nazareth ? Philip said unto him, Come, and see. And Jesus saw Nathanael coming to him, and said of him, This is indeed a son of Israel, in whom is no	"	46	
16	guile ! Nathanael said unto him, Whence knowest thou me ? Jesus said unto him, Before Philip called thee, when thou wast	"	47	
17	under the fig-tree, I saw thee. Nathanael answered, and saith unto him, Master, thou art the Son of God ; thou art king of Israel.	"	48	
19	Jesus said unto him, Because I said unto thee, I saw thee under the fig-tree, thou believedst : thou shalt see what is greater	"	50	
20	than this. And he said unto him, Verily, verily, I say unto you, Henceforth ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man. <sup>2</sup>	"	51	

<sup>1</sup> The clause interpreting "Messiah" is absent.

<sup>2</sup> Lit. "flesh." After commenting on the call of Nathanael Ephraem has

- 5 21 And Jesus returned in the power of the Lu. 4 14<sup>a</sup>  
Spirit into Galilee.
- 22 And the third day there was a feast in Jn. 2 1  
Cana,<sup>1</sup> a city of Galilee; and the mother of
- 23 Jesus was there: and Jesus also was bidden, " 2
- 24 and his disciples, to the feast. And when " 3  
the wine failed, his mother said unto Jesus,
- 25 They have no wine. And Jesus said unto " 4  
her, Woman, what have I to do with thee?
- 26 hath not my hour come? But his mother " 5  
said unto the servants, Whatsoever he saith
- 27 unto you, do it. There were six waterpots " 6  
of stone set there for the purification of the  
Jews, containing two or three firkins apiece.
- 28 And Jesus said unto them, Fill the water- " 7  
pots with water. And they filled them up
- 29 to the brim. He said unto them, Draw out " 8  
now, and bear unto the ruler of the feast.
- 30 And they did so. And when the ruler of " 9  
the feast tasted the water, which was  
become wine, and knew not whence it was  
(but the servants knew, because they had  
drawn the water), the ruler of the feast
- 31 called the bridegroom, and said unto him, " 10  
Every man setteth on first the good wine;  
and when men have drunk freely,<sup>2</sup> he brings  
that which is worse: but thou hast kept
- 32 the good wine until now. This was the first " 11  
sign, namely, that which Jesus did in Cana  
of Galilee, and manifested his glory; and
- 33 his disciples believed on him. And his fame Lu.<sup>3</sup> 4 14<sup>b</sup>

a heading, “*Ordo et solemnitas Apostolorum Domini*,” followed by remarks upon the class of men chosen for the twelve disciples. Dr. Wace thought this an introduction to the calling of disciples; see later, ver. 44 *et seq.* But is it not rather retrospective, dealing with the call of the first four just related? This heading is only found in one of the two Armenian versions, and there it is in red ink, as if it were a quotation from the *Diatessaron*, which may originally have been divided into sections suitable for instruction. Cf. p. 13.

<sup>1</sup> Arabic, “Qaṭna.” The *Codex Fuldensis* puts this “beginning of miracles” after the miraculous draught of fishes, Luke v. 1-11!

<sup>2</sup> Lit. “at the time of drunkenness.”

<sup>3</sup> Cf. vii. 8.

- was published in all the neighbouring region.
- 5 34** And he taught in their synagogues, and was glorified by all men. Lu. 4 15
- 35** And he came to Nazareth, where he had been brought up: and he entered, according to his custom, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And Jesus opened the book, and found the place where it was written, " 16
- 36** " 17
- 37** The Spirit of the Lord is upon me, Because he anointed me to preach good tidings unto the poor; And sent me to heal the bruised in heart; To<sup>1</sup> proclaim forgiveness to the wicked<sup>2</sup> and sight to the blind; To bring the broken into forgiveness, " 18
- 38** And to proclaim the year acceptable to the Lord. " 19
- 39** And he closed the book and gave it back to the attendant; and went away, and sat down: and the eyes of all, that were standing in the synagogue, were turning upon him. " 20
- 40** And he began to say unto them, To-day hath this scripture been fulfilled, which ye have heard with your ears. And all bare him witness, and wondered at the words of grace, which proceeded out of his mouth. " 21
- 41** " 22<sup>a</sup>
- 42** From that time began Jesus to preach the gospel of the kingdom of God, and to say, Mt. 4 17<sup>a</sup>
- 43** Repent ye, and believe in the gospel. The time is fulfilled,<sup>5</sup> and the kingdom of the heavens is at hand. Mk.<sup>4</sup> 1 15

<sup>1</sup> The Vulgate and Ciasca's Latin commence Luke iv. 19 here.

<sup>2</sup> Mr. Rendel Harris thinks the Arabic translator misread the Syriac word for "captive."

<sup>3</sup> For the continuation of this part of S. Luke see xvii. 42, and note thereon.

<sup>4</sup> The internal order of this verse is altered.

<sup>5</sup> Or, "has arrived."

- |      |  |     |      |
|------|--|-----|------|
| 5 44 | And walking by the sea of Galilee, he saw<br>two brethren, Simon, who is called Cephas,<br>and Andrew his brother, casting their nets<br>45 into the sea; for they were fishers. And   | Mt. | 4 18 |
| 46   | Jesus saith unto them, Follow me, and I will<br>make you fishers of men. And they im-<br>mediately left the nets there, and followed   | „   | 19   |
| 47   | him. And going on from thence he saw<br>other two brethren, James the son of Zebedee,<br>and John his brother, in the boat with<br>Zebedee their father, mending their nets;   | „   | 20   |
| 48   | 48 and Jesus called them. And they straight-<br>way left the boat and their father Zebedee,<br>and followed him.   | „   | 21   |
| 49   | 49 And when the multitudes were come to-<br>gether unto him, to hear the word of God,<br>and he was standing by the lake of Gen-<br>50 nesaret, he saw two boats standing by the<br>lake: but the fishermen, who had come up   | Lu. | 5 1  |
| 51   | 51 therefrom, were washing their nets. And<br>one of them was Simon Cephas's; and into<br>it Jesus went up, and sat down in it, and<br>commanded them to put out a little from<br>the land into the water. And sitting down<br>he taught the multitudes out of the boat. | „   | 2    |
| 52   | 52 And when he ceased to speak, he said unto<br>Simon, Put out into the deep, and let out <sup>1</sup>   | „   | 3    |
| 53   | 53 your nets for a draught. Simon answered,<br>and said unto him, Master, we toiled all<br>night, and took nothing: but at thy word  | „   | 4    |
| 54   | 54 I will let out <sup>1</sup> the nets. And when they<br>had done this, they inclosed an abundant<br>multitude of fishes; for their net was nigh  | „   | 5    |
| 55   | 55 to be broken; and they beckoned unto their<br>partners that were in the other boat, that<br>they should come and help them. And<br>when they were come, they filled both the  | „   | 6    |
| 1    | 1 boats, so that they were almost sunk. But<br>when Simon Cephas saw it, he fell down at   | „   | 7    |

<sup>1</sup> Or “cast.”

- Jesus' feet, and said unto him, Lord, I  
beseech of thee, that thou depart from me,  
**6** 2 for I am a sinful man. For amazement<sup>1</sup> Lu. 5 9  
had taken possession of him, and all that  
were with him, at the draught of the fishes,  
3 which they had taken; so also it had seized James and John, the sons of Zebedee, which  
were Simon's partners. And Jesus saith  
unto Simon, Fear not; from henceforth thou  
4 shalt be catching men unto life. And when they had brought their boats to land, they  
left all, and followed him.  
**5** After these things came Jesus and his Jn. 3 22  
disciples into the land of Judah; and there he went about with them, and baptized.  
**6** John also was baptizing in Aennon near to Salim, because there was much water there: „ 23  
and they were coming, and were being  
7 baptized. For John had not yet come into „ 24  
8 prison. Now there arose a questioning „ 25  
between a disciple of John and a Jew about  
9 purification. And they came unto John, „ 26  
and said unto him, Master, he that was  
with thee beyond Jordan, to whom thou  
barest witness, behold, he also baptizeth,  
**10** and many come to him. John answered „ 27  
and said unto them, A man can receive  
nothing of himself, except it have been  
**11** given him from heaven. Ye yourselves bear „ 28  
me witness, that I said, I am not the  
**12** Messiah, but one sent<sup>2</sup> before him. He „ 29  
that hath the bride is the bridegroom: and  
the friend of the bridegroom is he, which  
standeth and heareth him attentively, and  
rejoiceth with great joy at the bridegroom's

<sup>1</sup> Tatian seems right in putting this incident before Luke iv. 38, 39, as S. Peter would scarcely have felt such "amazement," if he had previously witnessed the miraculous cure of his own mother-in-law. S. Matthew put the latter after the Sermon on the Mount, which position Tatian considered too late.

<sup>2</sup> Lit. "an apostle."

voice : behold, now my joy is already fulfilled.		
6 13 He must increase, but I must decrease.	Jn.	3 30
14 He that cometh from above is above all : he that is from the earth is from the earth, and from the earth he speaketh : he that hath come down from heaven is above all.	"	31
15 And what he hath seen and heard, of this he beareth witness ; and no man receiveth his	"	32
16 witness. He that hath received his witness, hath set his seal to this, that he is truly	"	33
17 God. For he whom God hath sent, speaketh the word of God : God giveth not the Spirit	"	34
18 by measure. The Father loveth the Son,	"	35
19 and hath put all things in his hands. He that believeth on the Son hath eternal life ; but he that is disobedient to the Son shall not see life, but the wrath of God abideth on him.	"	36
20 And Jesus knew that the Pharisees had heard, that he had admitted, and that he	"	4 1
21 baptized more disciples than John (not that Jesus himself was baptizing, but his dis-	"	2
22 ciples) ; and he left Judaea. <sup>1</sup>	"	3 <sup>a</sup>
23 Now Herod the governor, when he was reproved by John concerning Herodias his brother Philip's wife, and concerning all the	Lu.	3 19
24 evil things which he was doing, added this also above all, that he shut up John in prison.	" <sup>2</sup>	20
25 Now when Jesus heard that John had been delivered up, he withdrew into Galilee ;	Mt. <sup>2</sup>	4 12
26 and he entered again into Cana, where he made the water wine. And there was at Capernaum a certain officer of the king,	Jn.	4 46
27 whose son was sick. <sup>3</sup> When he heard, that	"	47

<sup>1</sup> See note to xxi. 8.

<sup>2</sup> These passages are displaced from their original order, so as to represent Jesus as calling His disciples before the imprisonment of S. John the Baptist.

<sup>3</sup> This narrative is inserted earlier than S. John's setting of it would imply because Tatian places it during the visit to Galilee mentioned in Matt. iv. 12.

- Jesus was come out of Judaea into Galilee,  
he went unto him, and besought *him*, that  
he would come down, and heal his son ; for  
 1 28 he was very near to death. Jesus said unto Jn. 4 48  
 him, Except ye see signs and wonders, ye  
 29 do not believe. The officer of the king said „ 49  
 unto him, Sir, come down, lest my child die.  
 30 Jesus said unto him, Go thy way ; thy son „ 50  
 liveth. The man believed the saying, that  
 Jesus spake unto him, and he went his way.  
 31 And when he went down, his servants met „ 51  
 him, and announced to him,<sup>1</sup> saying, Thy son  
 32 liveth. And he inquired of them in what „ 52  
 hour he got better. They said unto him,  
 Yesterday at the seventh hour the fever left  
 33 him. And his father knew, that this had „ 53  
 happened at that hour, in which Jesus said  
 unto him, Thy son liveth : and himself  
 believed, and the whole family of his house.  
 34 And this is the second sign, that Jesus did, „ 54  
 when he returned out of Judaea into Galilee.  
 35 And he was preaching in the synagogues Lu. 4 44  
 36 of Galilee : and leaving Nazareth he came Mt. 4 13  
 and dwelt in Capernaum, in the seaside parts,  
 in the borders of Zebulun and Naphtali :  
 37 that it might be fulfilled, which was spoken „ 14  
 through Isaiah the prophet, saying,  
 38 The land of Zebulun, the land of Naphtali, „ 15  
 The way of the sea beyond Jordan  
 Galilee of the peoples,  
 39 The people which sat in darkness „ 16  
 Saw a great light ;  
 And to them which sat in the region and  
 in the shadow of death,  
 To them did light spring up.  
 40 And he was teaching them on the sabbaths : Lu. 4 31<sup>b</sup>  
 and they were astonished at his teaching, „ 32  
 for his speech was as if it had authority.  
 41 And in the synagogue there was a man, „ 33  
<sup>1</sup> Or, "gave him the good news."

- which had an unclean devil;<sup>1</sup> and he cried
- 6** 42 out with a loud voice, saying, Let me alone, what have I to do with thee, Jesus of Nazareth? thou art come to destroy us. I know thee who thou art, the Holy One of God. Lu. 4 34
- 43 And Jesus rebuked him, saying, Shut up thy mouth, and go out of him. And the devil threw him down into the midst, and went out of him, when he had done him no hurt. " 35
- 44 And great wonder took hold of all, and they spake one with another, saying, What is this word, which in authority and power commandeth the unclean spirits, and they go 45 out. And a rumour concerning him was published into all the neighbouring region. " 37
- 46 And Jesus going out of the synagogue, saw a man sitting among the publicans, Matthew<sup>2</sup> by name; and he saith unto him, Come after me. And he arose, and followed him. " 38<sup>a</sup> Mt. 9 9<sup>b</sup>
- 47 And Jesus came<sup>3</sup> into the house of Simon Mk. 1 29<sup>b</sup>  
48 and Andrew, with James and John. And Lu. 4 38<sup>c</sup>  
Simon's wife's mother was weakened with a great fever; and they besought him for her.
- 49 And he stood over her, and commanded her fever; and it left her; and immediately she 50 rose up, and ministered unto them. And when even was come, they brought unto him many possessed with devils: and he cast out Mt. 8 16<sup>a</sup>
- 51 their devils with a word. And all that had any sick with grievous and divers diseases, brought them unto him; and laying his hand Lu. 4 40<sup>b</sup>
- 52 on each, he healed them; that it might be fulfilled which was spoken, through Isaiah the prophet, saying, Himself shall take our Mt. 8 17
- 53 infirmities, and bear our diseases. And all the city was gathered together unto the door Mk. 1 33

<sup>1</sup> Lit. "demon," and so in all cases *after this* except xx. 10, xxxv. 55, and xlivi. 53.

<sup>2</sup> Cf. note to vii. 9.

<sup>3</sup> See note to vi. 2.

<sup>4</sup> Lit. "weakened."

- 6** 54 of Jesus; and again he cast out devils from Lu. 4 41  
many, because they cried out, and said, Thou art the Son of God. And he rebuked them, and suffered not the devils to speak, because they knew that he was Christ the Lord. X
- 7** 1 And very early in the morning of that day, he went out, and departed into a desert Lu. 4 42<sup>b</sup>  
2 place, and was there praying. And Simon Mk. 1 35  
and they that were with him sought him; „ 36  
3 and when they had found him, they said unto „ 37  
4 him, All are seeking thee. He saith unto „ 38  
them, Let us go into the next villages and cities, that I may preach there also; for to 5 this end am I come. And the multitudes sought after him, and came until they overtook him; and they laid hold of him, that 6 he should not depart from them. And Jesus „ 43  
said unto them, I must preach as a gospel the kingdom of God to the other cities also, because for the sake of this gospel was I 7 sent. And Jesus was going about all the Mt.<sup>1</sup> 9 35  
cities and the villages, and taught in their synagogues, and preached the gospel of the kingdom, and healed all diseases and all 8 infirmities, and cast out devils; and his fame { Mk. 1 39<sup>b</sup>  
was published abroad, for<sup>3</sup> he taught in Lu.<sup>2</sup> 4 14<sup>b</sup>  
„ 15  
9 every place, and was magnified by all. And Mk. 2 14  
as he passed by, he saw Levi,<sup>4</sup> the son of

<sup>1</sup> Repeated almost identically at xii. 40. Tatian may have meant this for Matt. iv. 23, varied; see ver. 10. This is fuller than Luke iv. 44, for which see vi. 35.

<sup>2</sup> Repeated from v. 33; cf. Mark i. 28 and Luke iv. 37.

<sup>3</sup> Or, "that."

<sup>4</sup> Cf. vi. 46 and vii. 25. Tatian seems to have considered that Levi and Matthew were different persons. For a *resume* of the reasons for and against this view see Alford's *Greek Testament* under Matt. ix. 9. Alford thought the preponderance of testimony was in favour of the distinctness of the persons. It is interesting to find him quoting Clement of Alexandria, who is supposed to have been a pupil of Tatian, as a supporter of the view here taken by Tatian. Ver. 9, 10 are not in the *Codex Fuldensis*. Ephraem, Moes. p. 58, commenting on the disciples baptizing, says, "He chose James the publican," etc., from which some have inferred that his copy had "James the son of Alphaeus" here, as *Dabuc* and *Origen*.

- Alphaeus, sitting at the place of toll, and he saith unto him, Follow me. And he arose,  
 7 10 and followed him. And the report of him was heard in the whole region of Syria: and they brought unto him all that were sick with the more serious and divers diseases, and that were enduring torments, and demoniacs and lunatics and paralyties; and he healed them. Mt. 4 24
- 11 And Jesus entered again into Capernaum Mk. 2 1  
 12 after *some* days, and when it was heard, that he was in the house, many came together, so that it would not hold them, not even at the door; and he announced the word Lu. 5 17<sup>b</sup>  
 13 of God unto them. And there were there certain of the Pharisees and doctors of the law sitting, which were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was present<sup>1</sup> unto  
 14 healing them. And there came some<sup>2</sup> with a couch, whereon there was a man that was paralytic: and they sought to bring him in, „ 18  
 15 and to lay him before him. And not finding a way by which they might bring him in because of the multitude, they went up to the roof, and let him down through the tiles with the couch into the midst before Jesus. „ 19
- 16 And when Jesus saw their faith, he said unto the paralytic, My son, thy sins are forgiven „ 20  
 17 thee. And the scribes and the Pharisees began to reason in their heart, Why doth this man speak blasphemies? who can forgive sins but God alone? And Jesus perceived in his spirit that they reasoned these things within themselves, and said unto them, Why reason ye these things in your heart?  
 18 Mk. 2 8  
 19 Which is easier, to say to the paralytic, Thy „ 9

<sup>1</sup> Lit. "found."

<sup>2</sup> Tatian omits Mark ii. 3, "which was borne of *four*." See also Mark ii. 4. S. Matthew puts this miracle after the Sermon on the Mount.

sins are forgiven thee ; or to say unto him,		
7 20 Arise, and take up thy bed, and walk ? That ye may know, that the Son of man hath authority on earth to forgive sins (he saith 21 to the paralytic), I say unto thee, Arise, take up thy bed, and depart unto thy house.	Mk. 2 10	II
22 And he arose straightway, and took his bed, and went forth in the sight of all, and departed unto his house, magnifying God. And when the multitudes saw it, they were afraid ; for amazement took hold on them, and they glorified God, which gave such authority	Lu. 5 25 <sup>b</sup>	12 <sup>a</sup>
23 unto man, saying, Truly we have already seen wonderful things to-day, the like whereof we never saw.	Mt. 9 8 <sup>a</sup>	{ Lu. 5 26 <sup>a</sup> Mt. 9 8 <sup>b</sup>
25 And after these things Jesus went forth and saw a publican, named Levi, <sup>1</sup> sitting among the publicans, and saith unto him, 26 Follow me. And he forsook all, and rose 27 up, and followed him. And Levi made him a great feast in his house ; and there was a great multitude of publicans and of others, 28 that were reclining at meat with him. And the scribes and Pharisees murmured, saying unto his disciples, Why do ye eat and drink 29 with the publicans and sinners ? Jesus answered, and said unto them, A physician doth not seek the whole, but those that are 30 afflicted with evils. I am not come to call 31 the righteous but sinners to repentance. But <sup>2</sup> they said unto him, Why do the disciples of John fast continually, and make supplications ; likewise also the Pharisees ; but thy 32 disciples eat and drink ? He said unto	Lu. 5 26 <sup>b</sup>	27
	"	28
	"	29
	"	30
	"	31
	"	32
	"	33
	"	34

<sup>1</sup> See note to ver. 9. Tatian follows S. Luke in putting this before the Sermon on the Mount.

<sup>2</sup> Omitting Mark ii. 18 : "And the disciples of John, and of the Pharisees used to fast ; and they come." S. Matthew attributes the question, which follows, to the disciples of John only. Tatian, following S. Luke, attributes it to the scribes and Pharisees.

them, It is not given to you to make the sons of the bridegroom fast, while the bridegroom is with them.<sup>1</sup> The days will come, Lu. 5 35  
 7 33 when the bridegroom shall have been taken away from them, then will they fast in those 34 days. And he spake a parable unto them: „ 36<sup>a</sup>  
 No man putteth on a new patch, and seweth Mk. 2 21  
 it on an old garment; lest the new addition take from the old, and a great rent be made.  
 35 And no man putteth new wine into old „ 22  
 wine-skins; lest the wine burst the skins, and the skins perish,<sup>2</sup> and the wine be poured out: but new wine must be put into new wine-skins, and both are preserved. Lu. 5 38<sup>b</sup>  
 36 And no man drinking old wine straightway „ 39  
 asketh for new; for he saith, The old is better.  
 37 When<sup>3</sup> Jesus was walking through the Mt. 12 1  
 cornfields on the sabbath day, his disciples were hungry; and rubbing the ears of corn 38 with their hands they were eating. But „ 2<sup>a</sup>  
 some of the Pharisees, when they saw them, said unto him, See, why do thy disciples<sup>4</sup> on the sabbath day that which is not lawful?  
 39 And Jesus saith unto them, Have ye not Mk. 2 24<sup>b</sup>  
 heretofore read what David did,<sup>5</sup> when he had need, and was hungry, he, and they that 40 were with him? How he entered into the „ 25  
 house of God, when Abiathar was high priest, and did eat the bread of the Lord's table, which it was not lawful to eat save for the priests, and gave also to them that were 41 with him? And he said unto them, The „ 26  
 sabbath was created for man, and man was „ 27

<sup>1</sup> Omitting Mark ii. 19: "As long as they have the bridegroom with them, they cannot fast."

<sup>2</sup> Slight change of order.

<sup>3</sup> Tatian follows S. Luke in putting this before the Sermon on the Mount, of which he appears to have considered Luke vi. 17-49 as a part.

<sup>4</sup> Or, "what thy disciples do."

<sup>5</sup> "What of old David did" does not agree so well with the Arabic.

7 42 not created for the sabbath. Or have ye Mt. 12 5  
 not read in the law, how that the priests in  
 the temple break the sabbath, and are guilt-  
 43 less? But I say unto you, that a greater „ 6  
 44 than the temple is here. If<sup>1</sup> ye knew that „ 7  
 I love mercy not sacrifice, surely ye would  
 45 not have condemned the innocent. The Son „ 8  
 46 of man is lord of the sabbath. And his Mk.<sup>2</sup> 3 21  
*kindred* heard it, and they went out to lay  
 hold on him: for they said, Truly he is beside  
 himself.

47<sup>3</sup> And on another sabbath he entered into Lu. 6 6  
 the synagogue and taught: and there was a  
 man there, whose right hand was withered.

48 And the scribes and the Pharisees watched „ 7  
 him, whether he would heal on the sabbath;  
 that they might find a way to blame him.

49 He knew their thoughts; and he saith to the „ 8  
 man, whose hand was withered, Rise up, and  
 come into the midst of the synagogue. And

50 when he had come and stood forth, Jesus „ 9  
 saith unto them, I ask you, What is lawful  
 to do on the sabbath day, good or evil? to  
 save lives, or to destroy them? But they

51 held their peace. Looking round about them „ 4<sup>b</sup>  
 with anger, and being grieved at the hard-  
 ness of their heart, he said unto the man,  
 Stretch forth thy hand. And he stretched  
 it forth: and his hand was made like *the*

52 *other*. Then he said unto them, What man Mt. 12 11  
 shall there be of you that shall have one

<sup>1</sup> A similar statement in Matt. ix. 13 is omitted at vii. 30.

<sup>2</sup> It is strange how Tatian removes this verse from the further account, Mark iii. 31, etc., and attributes it to Christ's claim to be lord of the sabbath. It is thus dissociated from the two statements of S. Mark, by which it might be explained, viz.: His neglecting to take food (Mark iii. 20); and the report that he had an unclean spirit (Mark iii. 22 and 30), for which see xiv. 15 and 30; also cf. xvi. 13.

<sup>3</sup> The first leaf missing from the Vatican MS. seems to have extended from this verse to viii. 17 inclusive, this passage being obtained from the Borgian MS. only.

- sheep, and if it fall into a well on the sabbath day, he will not lay hold on it, and  
 7 53 lift it out? But how much rather is a man better than a sheep! Therefore it is lawful      Mt. 12 12
- 8 1 to do good on the sabbath days. But the „      14  
 2 Pharisees went out,<sup>1</sup> and took counsel against „      15  
 3 him, that they might destroy him. But „      16  
 4 Jesus perceiving *it* withdrew from thence: „      17  
 5 and great multitudes followed him; and he healed them all, and restrained them, that „  
 6 they should not make him known: that it might be fulfilled which was spoken through „  
 7 Isaiah the prophet, saying, „  
 5 Behold, my child in whom I am well „      18  
 pleased,  
 My beloved in whom my soul hath „  
 rested:  
 I have put my Spirit upon him;  
 And he shall declare judgment to the „  
 nations.  
 6 He shall not strive, nor cry aloud; „      19  
 Neither shall any one hear his voice in the „  
 streets.  
 7 A bruised reed shall he not break; „      20  
 And a smoking lamp<sup>2</sup> shall he not put out,  
 Till he bring forth judgment unto victory.  
 8 And in his own name shall he preach „      21  
 good tidings unto the nations.  
 9 In those days Jesus went out into the Lu. 6 12  
 mountain to pray; and he was there in the „  
 10 morning *engaged* in prayer to God. And „      13<sup>a</sup>  
 when it had become day, he called the „  
 disciples, and withdrew to the sea: and Mk. 3 7<sup>b</sup>  
 much people from Galilee followed him to „  
 11 pray; and from Judaea, and from Jerusalem, „      8  
 and from Idumaea and beyond Jordan, and „  
 from Tyre and Sidon, and from Decapolis: „  
 and a great multitude, hearing what things „  
 12 he did, came unto him. And he spake to „      9  
 1 S. Mark adds: "straightway . . . with the Herodians." „  
 2 Or, "wick."

- his disciples, that they should bring unto him a boat, because of the crowd, lest they  
**8 13** should press upon him: and he healed many; so that as many as had plagues were nigh to throng him on account of their eagerness to  
**14** touch him. And the unclean spirits, when they saw him, fell down, and cried, saying,  
**15** Thou art the Son of God. And he urgently threatened them, that they should not make  
**16** him known. And they that were troubled Lu. 6 18  
**17** with unclean spirits were cured. And all the multitudes sought to touch him; for power went out from him, and healed *them* all.  
**18** And Jesus, seeing the multitudes, went Mt. 5 1<sup>a</sup>  
**19** up into the mountain: and he called his Lu. 6 13<sup>b</sup>  
disciples, and chose from them twelve, whom  
**20** he named apostles: Simon, whom he named Cephas, and Andrew his brother, James and  
**21** John, Philip and Bartholomew, Matthew and Thoma, James the son of Alphaeus, and  
**22** Simon, which is called the Zealot, and Judas the son of James, and Judas Iscariot, and  
**23** this is he that betrayed him. And Jesus came down with them, and stood on a level place, and a crowd of his disciples, and an  
**24** abundant multitude of the people. And he selected these twelve, that they might be with him, and that he might send them  
**25** forth to preach, and that they might have the power of curing diseases, and casting out devils.  
**26** Then he lifted up his eyes on them, and opened his mouth, and taught them, saying, {Lu. 6 20<sup>a</sup>  
{Mt. 5 2  
**27** Blessed are the poor in spirit: for theirs is the kingdom of the heavens. Mt. 5 3  
**28** Blessed are the mournful: for they shall be comforted. „ 4  
**29** Blessed are the meek: for they shall possess the earth.<sup>1</sup> „ 5

<sup>1</sup> Aphraates gives, "the land of life."

- 8 30 Blessed are they that hunger and thirst after righteousness: for they shall be filled. Mt. 5 6
- 31 Blessed are the merciful: for they shall obtain mercy. „ 7
- 32 Blessed are the pure in heart: for they shall see God. „ 8
- 33 Blessed are the peacemakers: for they shall be called sons of God. „ 9
- 34 Blessed are they that are cast out for righteousness' sake: for theirs is the kingdom of the heavens. „ 10
- 35 Blessed shall ye be, when men shall hate you, and when they shall separate you, and cast you out, and reproach you, and say every evil word against you, speaking falsely, Lu. 6 22<sup>a</sup>  
for my sake. Then rejoice, and be exceeding glad; for your reward is abundant in the heavens: for so cast they out the prophets, „ 12  
*that were before you.*
- 37 But woe unto you that are rich! for ye have received your consolation. Lu. 6 24
- 38 Woe unto you that are full! ye shall hunger. „ 25  
Woe unto you that laugh now! ye shall mourn and weep.
- 39 Woe unto you, when men shall praise you! for so did their fathers to the false prophets. „ 26
- 40 I say unto you which hear, Ye are the salt of the earth: but if the salt lose its savour, wherewith shall it be salted? it is good for nothing; but it shall be cast out, Lu. 6 27  
and trodden down by men. Ye are the light of the world. A city built upon a Mt. 5 13
- 42 mountain cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the lamp-stand, that it may shine upon all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father, „ 15
- 43 „ 16
- 44 which is in the heavens. For there is Mk. 4 22

- nothing secret, except it shall be also manifested; nor hidden, except it shall be  
 5 45 also known. He that hath ears to hear, let Mk. 4 23  
 him hear. /
- 46 Think not that I came to destroy the law Mt. 5 17  
 or the prophets: I came not to destroy, but  
 47 to fulfil. Verily I say unto you, Till heaven „ 18 ✓  
 and earth pass away, one point or one letter,  
 shall not pass away from the law, till all of  
 48 it be accomplished. Whosoever therefore „ 19  
 shall break one of these least commandments,  
 and shall teach men so, shall be called least  
 in the kingdom of the heavens: whosoever  
 shall do and teach them, he shall be called  
 49 great in the kingdom of the heavens. For „ „ 20  
 I say unto you, Except your righteousness  
 shall exceed the *righteousness* of the scribes  
 and Pharisees, ye shall not enter into the  
 kingdom of the heavens.
- 50 Ye have heard that it was said to them „ „ 21  
 of old time, Thou shalt not kill; for whoso-  
 ever shall kill shall be accountable<sup>1</sup> to the  
 51 judgment: but I say unto you, that every „ „ 22  
 one who is angry with his brother without a  
 cause shall be accountable<sup>1</sup> to the judgment;  
 and whosoever shall say to his brother, O!  
 horrid one,<sup>2</sup> shall be accountable to the  
 council; but whosoever shall say to him,  
 Thou fool, shall be accounted worthy of the  
 52 Gehenna of fire. If therefore thou shalt „ „ 23  
 be offering thy gift upon the altar, and there  
 shalt remember, that thy brother hath con-  
 53 ceived any hatred against thee, leave thy „ „ 24 X  
 gift upon the altar, and go thy way first,  
 and be reconciled to thy brother, and then  
 54 return, and offer thy gift. Agree with thine „ „ 25<sup>a</sup>  
 adversary quickly: whilst thou art still Lu. 12 58<sup>b</sup> ✓  
 with him in the way, give a ransom and be

<sup>1</sup> Lit. "accounted worthy of."

<sup>2</sup> The word "Raca" is not retained in the Arabic.

- 8 55 freed from him; lest haply the adversary Mt. 5 25<sup>c</sup>  
 deliver thee to the judge, and the judge  
 deliver thee to the officer,<sup>1</sup> and thou be cast  
 56 into prison. Verily I say unto thee, Thou „ 26  
 shalt not go out thence, till thou payest the  
 last mite.<sup>2</sup>
- 57 Ye have heard that it was said, Thou „ 27  
 58 shalt not commit adultery: but I say unto „ 28  
 you, that whosoever looketh on a woman,  
 lusting after her, hath committed adultery  
 59 with her there already in his heart. If thy „ 29  
 right eye injureth thee, pluck it out, and cast  
 it from thee: for it is expedient for thee that  
 one of thy members should perish, rather  
 than that thy whole body should go into  
 60 Gehenna. And if thy right hand injureth „ 30  
 thee, cut it off, and cast it from thee: for it  
 is better for thee that one of thy members  
 should perish, than that thy whole body  
 61 should fall into Gehenna. It was said, „ 31  
 Whosoever shall put away his wife, let him  
 62 give her a certificate of divorce: but I „ 32  
 say unto you, Whosoever shall put away  
 his wife, without the cause of fornication,  
 maketh her already commit adultery; and  
 whosoever shall marry one who is put away,  
 committeth adultery.
- 9 1 Again, ye have heard that it was said to „ 33  
 them of old time, Thou shalt not forswear  
 thyself; but call thou upon God in thy  
 2 faith: but I say unto you, Swear not at „ 34  
 all; not by the heaven, for it is the throne  
 3 of God; nor by the earth, for it is the „ 35  
 foot-stool under his feet; nor even by Jeru-  
 4 salem, for it is the city of the great king.  
 Neither swear by thy head, for thou canst „ 36  
 5 not make one hair black or white. But „ 37  
 let your speech be either, Yes, or No; but

<sup>1</sup> Lit. "Exactor of fines."

<sup>2</sup> Arabic, fals, i.e.  $\frac{1}{8}$  of a dirhem = half a farthing.

what is more abundant than this, is of the evil one.

- 6 Ye have heard that it was said, An eye Mt. 5 38  
 7 for an eye, and a tooth for a tooth: but I „ 39  
 say unto you, Resist not an evil man: but whosoever smiteth thee on thy right cheek,  
 8 offer him the other also. And to him that wisheth to strive at law with thee, and take away thy coat, to him give up thy cloke also.  
 9 And whosoever shall impress thee to go a „ 41  
 10 mile, gō with him two. Give to him that asketh of thee, and from him that wisheth to borrow of thee withhold it not: and do not restrain<sup>1</sup> him that taketh away the Lu. 6 30<sup>b</sup>  
 11 things that are thine. And as ye wish „ 31  
 that men should do to you, do ye also to them likewise.  
 12 Ye have heard that it was said, Love thy Mt. 5 43  
 13 neighbour, and hate thine enemy: but I say „ 44  
 unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that receive<sup>2</sup> you  
 14 harshly and drive you out; that ye may be sons of your heavenly Father, who maketh his sun to rise on the good and the evil, and sendeth his rain on the just and the „ 45  
 15 unjust. If ye love them that love you, „ 46<sup>a</sup>  
 what reward shall ye have? for publicans Lu. 6 32<sup>b</sup>  
 and sinners likewise love those that love  
 16 them. And if ye do good to them that do „ 33  
 good to you, where is your superiority?  
 17 since even sinners do so. And if ye give „ 34  
 a loan to him, of whom ye expect repayment, where is your superiority? for even sinners lend to sinners, expecting as much  
 18 from them. But love your enemies, and do them good, and give a loan, and cut off no man's hope, that your reward may be great, and that ye may be sons of the Most High: „ 35

<sup>1</sup> Or, "punish."

<sup>2</sup> Or, "seize."

- for he is kind toward the evil and the un-  
**9** thankful. Be ye merciful, even as your Father also is merciful. / Lu. 6 36
- 20** And if ye salute your brethren only, what do ye more *than others?* do not even the publicans the same? Be ye therefore perfect, as your heavenly Father also is perfect. Mt. 5 47
- 21** Take heed that ye do not your alms before men, to be seen of them: otherwise ye shall have no reward with your Father, „ 6 1
- 22** which is in the heavens. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be praised of men. Verily I say unto you, They have „ „ 2
- 24** received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be secret; and thy Father which seeth in secret shall recompense thee openly. „ „ 3
- 25** And when thou prayest, be not as the hypocrites, who love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received „ „ 4
- 26** their reward. But thou, when thou prayest, enter into thy bedchamber, and having shut the door, pray to thy Father *which is in secret*, and thy Father which seeth in secret „ „ 5
- 27** shall recompense thee openly. And in praying speak not much, as the heathen do: for they think that they shall be heard in „ „ 6
- 28** much speaking. Be not therefore likened unto them, for your Father knoweth your petition, before ye ask him. One<sup>1</sup> of his disciples said unto him, Lord, teach us to pray, even as John taught his disciples. „ „ 7
- 30** Jesus saith unto them, After this manner then pray ye: Our Father which art in the Mt. 6 9<sup>a</sup>
- 31** Lu. 11 1<sup>b</sup>

<sup>1</sup> This interruption during the Sermon on the Mount is noticeable.

- ¶ 33 heavens, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven  
 34 so on earth. Give us the sustenance<sup>1</sup> of to- Mt. 6 10  
 35 day. And forgive us our faults, as we also „ 11  
 forgive those who commit faults against us. „ 12  
 36 And bring us not into temptation, but de- „ 13  
 liver us from the evil *one*. For thine is the kingdom, and the power, and the glory,  
 37 unto the ages of ages. If ye forgive men „ 14  
 their trespasses,<sup>2</sup> your Father which is in the  
 38 heavens will forgive you. But if ye forgive „ 15  
 not men, neither will your Father forgive you your trespasses.  
 39 When ye fast, become not, as the hypocrites, mournful: for they disfigure their faces, that they may appear unto men as fasting. Verily, I say unto you, They have „ 16  
 40 received their reward. But thou, when thou fastest, wash thy face, and anoint thy „ 17  
 41 head, that thou appear not unto men as fasting, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee. „ 18  
 42 Fear not, little flock, for it hath pleased Lu. 12 32  
 your Father well to give you the kingdom.  
 43 Sell what ye possess, and give alms; make „ 33<sup>a</sup>  
 for yourselves purses which wax not old.  
 44 Lay not up<sup>3</sup> for yourselves treasure upon<sup>4</sup> Mt. 6 19  
 the earth, where moth and rust<sup>5</sup> doth corrupt, and where thieves dig through and  
 45 steal: but lay up for yourselves treasure in „ 20  
 heaven, where neither moth nor rust doth corrupt; and thieves do not dig through, nor  
 46 steal: for where thy treasure is, there is „ 21  
 47 thy heart also. The lamp of the body is „ 22

<sup>1</sup> Lit. "power"; cf. ver. 36, an error for "food."

<sup>2</sup> Or rather, "folly," and so in ver. 38.

<sup>3</sup> Lit. "Treasure not," and so in ver. 45.

<sup>4</sup> Or, "in."

<sup>5</sup> Or, "woodworm."

- the eye: for if thine eye be unimpaired, thy  
**9** 48 whole body shall be full of light. But if thine eye be worthless, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great will  
**49** thy darkness be! Beware, lest the light Lu. 11 35  
**50** that is in thee be darkness. For if thy whole body be full of light, not having any part dark, it shall be wholly full of light, as a lamp lightens thee with its bright shining.
- 10** 1 No man can serve two masters: for he is obliged to hate one of them, and love the other; and to honour one, and despise the other. Ye cannot serve God and riches. Mt. 6 24
- 2 Therefore I say unto you, Be not anxious for your lives, what ye shall eat, and what ye shall drink; nor for your bodies, what ye shall put on. Is not the life more than the food, and the body more than the raiment? „ 25
- 3 Consider attentively the birds of the heaven, which sow not, nor reap, nor gather into barns; and your Father, which is in the heavens, feedeth them. Are not ye of more value than they? And which of you, when he tries, shall be able to add one cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies of the field, how they grow, though they toil not, nor spin. And I say unto you, that even Solomon in the magnificence of his glory was not arrayed even as one of these. Lu. 12 26
- 8 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much rather shall it be done to you, O ye of little faith. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? nor let your mind be troubled because of this. All Lu. 12 29<sup>b</sup>
- „ 27
- Mt. 6 28<sup>b</sup>
- „ 29
- „ 30
- „ 31
- Mt. 6 32

- these things do the nations of the world seek after; and your Father, which is in the heavens, knoweth that ye have need of
- 10 11** all these things. Seek ye first the kingdom of God, and his righteousness; and all these **12** things shall be added unto you. Be not anxious for the morrow: for the morrow will be anxious for what is its own.<sup>1</sup> Its own evil is sufficient for the day.
- 13** Judge not, that ye be not judged: con- {Mt.<sup>2</sup> 7 1  
demn not, that ye be not condemned: {Lu. 6 37<sup>b</sup>
- 14** forgive, and ye shall be forgiven: release,<sup>3</sup> Lu. 6 38 and ye shall be released: give, and it shall be given unto you; good measure, pressed together and full, shall they thrust into your bosom. With the same measure where-  
withsoever ye measure, it shall be measured
- 15** to you. Take heed what ye hear: with Mk. 4 24<sup>b</sup> whatever measure<sup>4</sup> ye measure, it shall be measured to you again, and it shall be added to you. I say unto these, which hear,
- 16** He that hath,<sup>5</sup> to him shall be given: and he that hath not, even that which he can have, shall be taken away from him.
- 17** And he spake a parable unto them: Can Lu. 6 39 a blind man guide a blind man? do they
- 18** not both fall into a pit? The disciple is „ 40 not superior to his master: but every per-  
**19** fect man shall be as his master. Why „ 41 lookest thou at the mote<sup>6</sup> that is in thy brother's eye, but considerest not the beam
- 20** that is in thine own eye? Or how canst „ 42 thou say to thy brother, Brother, let me cast out the mote from thine eye, when thou thyself beholdest not the beam in thine own eye? Thou hypocrite, cast out first the beam

<sup>1</sup> Or, "peculiar to it."<sup>2</sup> Or, Luke vi. 37<sup>a</sup>.<sup>3</sup> This clause appears to be an addition.<sup>4</sup> Unnecessary repetition.<sup>5</sup> Repeated from Matt. xiii. 12 at xvi. 33.<sup>6</sup> Or, perhaps, "stalk," a bit of wood like the "beam," but extremely small.

from thine own eye, and then shalt thou see  
to draw out the mote from thy brother's eye.

- 10 21** Give not that which is holy unto the Mt. 7 6  
dogs, neither cast your pearls before swine,  
lest haply they trample them with their feet,  
and turn and rend you.
- 22** And he saith unto them, Which of you Lu. 11 5  
shall have a friend, and shall go unto him  
at midnight, and say to him, Friend, lend
- 23** me three loaves; for a friend is come to me „ 6  
from a journey, and I have nothing to offer
- 24** him; and the friend from within shall „ 7  
answer and say unto him, Trouble me not:  
the door is now shut, and my children are  
with me in bed; I cannot rise and give unto
- 25** thee? Verily I say unto you, Though he „ 8  
will not give<sup>1</sup> unto him because of friend-  
ship, yet because of his importunity he will  
arise and give unto him what he asked of
- 26** him. And I say unto you, Ask, it shall „ 9  
be given you; seek, ye shall find; knock,
- 27** it shall be opened unto you. Every one „ 10  
that asketh receiveth; and he that seeketh  
findeth; and to him that knocketh it shall
- 28** be opened. What father among you, whose „ 11  
son asketh of him a loaf, do you think, will  
give him a stone? and if he ask of him a fish,  
will he, do you think, for a fish give him a
- 29** serpent? and if he ask of him an egg, will he, „ 12  
30 think you, hold out to him a scorpion? If „ 13  
ye then, whilst ye are evil, know good gifts,  
and give them unto your sons, how much more  
shall your Father, which is in the heavens,  
give the Holy Spirit to them that ask him!
- 31** All things whatsoever ye wish that men Mt. 7 12  
should do unto you, do ye also unto them:  
this is the law and the prophets.
- 32** Strive earnestly<sup>2</sup> at the narrow gate: for „ 13

<sup>1</sup> Omitting "rise and."

<sup>2</sup> The root is the same as in ver. 25, "importunity."

- a wide gate, and a broad way leadeth to destruction; and they are many that go  
**10** 33 therein. How narrow is the gate,<sup>1</sup> and Mt. 7 14  
 confined the way, that leadeth unto life! and they are few that find it.
- 34 Beware of false prophets, which come to you in lambs' clothing, whilst inwardly they are ravening wolves: but by their fruits ye „ 15  
 35 shall know them. For each tree is known Lu. 6 44  
 by its own fruit. For not of thorns do they gather figs, nor of a bramble-bush do  
 36 they gather grapes. Even so every good tree Mt. 7 17  
 bringeth forth good fruit; but an evil tree  
 37 produceth evil fruit. A good tree cannot „ 18  
 bring forth evil fruit, nor an evil tree pro-  
 38 duce good fruit. The good man out of Lu. 6 45  
 the good treasure, which is in his heart, bringeth forth good things; and the evil man out of the evil treasure, which is in his heart, bringeth forth evil things: for out of the abundance of the heart the lips  
 39 speak. Every tree that produceth not good Mt. 7 19  
 fruit shall be hewn down, and cast into  
 40 the fire. Therefore by their fruits ye shall „ 20  
 41 know them. Not every one that saith unto „ 21  
 me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of my Father, which is in the heavens.  
 42 Many will say unto me in that day, Lord, „ 22  
 Lord, did we not prophesy in thy name, and in thy name cast out devils, and in thy name  
 43 do many mighty works? Then will I say „ 23  
 unto them, I never knew you: depart from  
 44 me, ye servants of iniquity. Every one that Lu. 6 47  
 cometh unto me, and heareth my words, and doeth them, I will show you to what he is

<sup>1</sup> In Addai, though absent from some of the Greek MSS. Addai, however, does not give it as an exact quotation, but in his speech he says: "Because that the gate of life is straight, and the way of truth is narrow, therefore few are the believers of truth," etc.

- 10** 45 like. He is like a wise man, that built a house, and digged, and went deep, and laid Lu. 6 48<sup>a</sup>  
**46** the foundations upon the rock: and the rain descended, and the floods overflowed, Mt. 7 25  
 and the winds blew, and shook that house; and it fell not: for its foundations had been  
**47** laid upon the rock. And every one that heareth these words of mine, and doeth them „ 26  
 not, shall be like a foolish man, which built his house upon the sand without a founda-  
**48** tion: and the rain descended, and the floods overflowed, and the winds blew, and burst „ 27  
 into that house; and it fell: and great was the fall thereof.
- 11** 1 And when Jesus had ended these words, „ 28  
 the multitudes were astonished at his teaching:  
 2 for he taught them as *one* having authority, „ 29  
 not as their scribes and the Pharisees.  
 3 And when he was come down from the „ 8 1  
 mountain, great multitudes followed him  
 4 And when Jesus had entered into Capernaum, the servant of a certain distinguished „ 5<sup>a</sup>  
 officer, *who was* dear unto him, was sick, and Lu. 7 2  
 5 was already very near to death. And he „ 3<sup>a</sup>  
 heard concerning Jesus, and came <sup>1</sup> unto him  
 6 with the elders of the Jews, and besought „ 8 5<sup>b</sup>  
 him, and said, Lord, my boy lieth in the house „ 6  
 paralytic,<sup>2</sup> and he is grievously tormented.  
 7 And the elders besought him earnestly, „ 7 4<sup>b</sup>  
 saying, He is worthy that this should be  
 8 done for him: for he loveth our nation, and „ „ 5  
 9 he built us even the synagogue. Jesus saith „ 8 7  
 unto him, I will come and heal him. The  
 10 officer answered, and saith, Lord, I am not „ „ 8  
 worthy that my roof should overshadow thee:<sup>3</sup>

<sup>1</sup> According to S. Matthew, he came himself; but according to S. Luke, he sent the elders. Ephraem has "elders of the people."

<sup>2</sup> Or, "crippled."

<sup>3</sup> Omitting Luke vii. 7, "Wherefore neither thought I myself worthy to come unto thee." Cf. note to ver. 5.

- but it is enough that thou speak the word,
- 11** 11 and my boy shall be healed. For I also Lu. 7 8  
 am a man under obedience to authority,  
 having under me soldiers: and I say to this  
 one, Go, and he goeth; and to another,  
 Come, and he cometh; and to my servant,  
 that he should do this, and he doeth it.
- 12** And when Jesus heard this, he marvelled, „ 9<sup>a</sup>  
 and turned, and said unto the multitude that  
 were coming with him, Verily I say unto Mt. 8 10<sup>b</sup>  
 you, I have not found such faith in Israel.
- 13** I say unto you, that many shall come from „ 11  
 the east and the west and shall lie down  
 with Abraham, and Isaac, and Jacob, in the
- 14** kingdom of the heavens: but the sons of „ 12  
 the kingdom shall be cast forth into the  
 outer darkness: there shall be the weeping
- 15** and gnashing of teeth. And Jesus said „ 13  
 unto the officer, Go thy way; and as thou  
 hast believed, so be it done unto thee. And
- 16** the boy was healed in that hour. And the Lu. 7 10  
 officer returned home, and found that sick  
 servant already whole.
- 17** And the day after he went to a city, „ 11  
 which is called Nain, and with him his
- 18** disciples and an abundant multitude. Now „ 12  
 when he drew near to the gate of the city,  
 he saw people that were attending one that  
 was dead, the only son of his mother, and his  
 mother was a widow: and a great multitude
- 19** of the city was with her. And when Jesus „ 13  
 saw her, he was moved with compassion on her,
- 20** and said unto her, Weep not. And he went, „ 14  
 and came near to the bier: and they that  
 were bearing him, stood still. And he saith,
- 21** Young<sup>1</sup> man, I say unto thee, Arise. And „ 15

<sup>1</sup> Aphraates has "Young man" twice, and in Mark v. 41 also he has "Maid, maid." Cf. "Martha, Martha," Luke x. 41; "Simon, Simon" (not in the Arabic), Luke xxii. 31; also "Saul, Saul," Acts ix. 4. These passages suggest a tendency to reduplication in Christ's words.

- he that was dead sat up, and began to speak.
- 11 22** And he gave him to his mother. And fear took hold on all: and they magnified God, saying, A great prophet is arisen among us:
- 23** and, God hath visited his people. And this report was spread abroad into the whole of Judaea concerning him, and into all the region round about.
- 24** Now when Jesus saw great multitudes about him, he gave commandment to go across. And<sup>1</sup> as they were departing in the way, one scribe came near, and saith unto him, Master, I will follow thee whither-
- 26** soever thou goest. Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not a place, where he may lay his head. And he saith unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Leave the dead to bury their own dead; but follow thou me, and announce the kingdom of God. And another saith unto him, I will follow thee, Lord; but suffer me first to go and bid farewell to my household, and I will come. Jesus said unto him, No man, putting forth his hand to the plough, and looking back, is fit for the kingdom of God.
- 31** And<sup>3</sup> on that day, when it was become late, he saith unto them, Let us cross over the lake.
- 32** And sending away the multitudes, Jesus went up into a boat, and sat down, himself

Lu. 7 16

,, 17

Mt. 8 18

Lu. 9 57<sup>b</sup>

Mt. 8 19

,, 20

Lu. 9 59

,, 60

,, 61

,, 62

Mk. 4 35<sup>a</sup>Lu. 8 22<sup>c</sup>{Mk. 4 36<sup>a</sup>{Lu. 8 22<sup>b</sup>

<sup>1</sup> If the two accounts are to be identified, S. Luke's seems a better setting, when Jesus was about to leave Galilee finally, and it was a question, who would leave Galilee for his sake, and accompany Him. So Schleiermacher and Tischendorf.

<sup>2</sup> Addai remarks, "A husbandman, who puts his hand to the ploughshare, if he looks behind, the furrows before him cannot be straight."

<sup>3</sup> Continuing S. Matthew's order.

11	33	and his disciples. And other boats were with them. And a great tumult was stirred up in the sea by <sup>1</sup> a whirlwind and a wind ; and the boat was nigh to be sunk through	Mk.	4	36 <sup>b</sup>
34		the abundance of the waves. But Jesus was in the stern, asleep on the cushion : and his	Mt.	8	24 <sup>a</sup>
		disciples came to him, and awoke him, say-	Lu.	8	23
35		ing, Lord, save us, behold, we perish. But he arose, and rebuked the wind and the	Mk.	4	38 <sup>a</sup>
		waves of the water, and said unto the sea, Be still, for thou art rebuked. And the	Mt.	8	25
		wind was silent ; and a great calm took	Lu.	8	24 <sup>b</sup>
36		place. And he saith unto them, Why are ye so fearful ? and why have ye not faith ?	„		40
37		And they feared with a great fear ; and they marvelled, saying one to another, Who, think you, is this, that commandeth even the wind and waves and sea, and they obey him ?	{Mk. <sup>2</sup>	4	41 <sup>a</sup>
			{Lu.	8	25 <sup>b</sup>
38		And they departed, and came to the country of the Gadarenes, <sup>3</sup> which is beyond the sea over against the land of Galilee.	Lu.	8	26
39		And when he was come forth from the ship to the land, there met him out of the tombs a man <sup>4</sup> that had a devil now for a long time, and was wearing no garment, and abode not	„		27 <sup>a</sup>
40		in a house but in the tombs. And no man could bind him with chains ; for as often as he was confined with chains and fetters, he rent asunder the chains, and brake in pieces	Mk.	5	2 <sup>b</sup>
			Lu.	8	27 <sup>c</sup>
			Mk.	5	3 <sup>b</sup>
			„		4 <sup>a</sup>
41		the fetters : and he was driven by the devil into the desert : and no man was able to	Lu.	8	29 <sup>b</sup>
42		tame him. And always day and night he was in the tombs and in the mountains, so that no man could pass by that way ; and he was crying out, and cutting himself with	Mk.	5	4 <sup>b</sup>
			„		5 <sup>a</sup>
			Mt.	8	28 <sup>b</sup>
			Mk.	5	5 <sup>b</sup>

<sup>1</sup> Or, "owing to."<sup>2</sup> Included with ver. 40 in the Arabic, which follows the numbering of the Vulgate, in which there is no ver. 41.<sup>3</sup> Arabic, "Hadarenes" throughout.<sup>4</sup> One only, as at Mark v. 2 ; not two, as at Matt. viii. 28.

11 43 stones. And when he saw Jesus from afar, Mk. 5 6  
 44 he ran and worshipped him ; and crying out „ 7<sup>a</sup>  
 with a loud voice, he said, What have we to Lu. 1 8 28<sup>b</sup>  
 do with thee, Jesus, thou Son of the Most  
 High God ?<sup>2</sup> I adjure thee by God, torment  
 45 me not. And Jesus commanded the unclean  
 spirit to go out from the man : for for a long  
 46 time he was in captivity to it. And Jesus  
 asked him, What is thy name ? He said  
 unto him, Legion : for many devils had  
 47 entered into him. And they intreated him  
 that he would not command them to go into  
 48 the abyss. Now there was there a herd of  
 many swine feeding on the mountain : and  
 those demons intreated him that he would give  
 them leave to enter into the swine. And he  
 49 gave them leave. The devils therefore went „ 30  
 out of the man, and entered into the swine :  
 and the herd ran to the summit, and fell into  
 the middle of the sea, about two thousand ;  
 50 and they were choked in the water. And Lu. 8 34  
 when the herdsmen saw what had happened,  
 they fled, and told it to them that were in  
 51 the cities and in the villages. And some „ 35  
 went out to see what was come to pass ; and  
 they came to Jesus, and found the man,  
 from whom the devils were gone out, sitting,  
 — clothed and ashamed,<sup>3</sup> at the feet of Jesus :  
 52 and they were afraid. And they related „ 36  
 what they had seen, and how that man, in  
 whom there had been a devil, had been  
 made whole, and also concerning the swine.  
**12** 1 And all the multitude of the Gadarenes Mk. 5 16<sup>b</sup>  
 besought him to depart from them ; for they Lu. 8 37<sup>a</sup>  
 were holden with great fear.  
 2 And Jesus went up into a boat, and Mt. 9 1

<sup>1</sup> Or, Mark v. 7<sup>b</sup> nearly.

<sup>2</sup> Omitting Matt. viii. 29, "Art thou come hither to torment us before the time ?"

<sup>3</sup> Probably derived from *σωφροῦντα*.

- crossed over, and came into his own city.
- 12 3 And the man, from whom the devils were gone out, besought him that he might remain with him: but Jesus sent him away, and 4 said unto him, Return to thy house, and declare what things God hath done for thee.
- 5 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
- 6 And when Jesus had passed over in the boat across the sea, a great multitude welcomed him; for they were all waiting for 7 him. And a certain man, whose name was Jaïrus, a ruler of the synagogue, fell down at 8 Jesus' feet, and prayed him much, saying, I have one daughter, and she is already very near death: but come, lay thy hand upon 9 her, and she shall live. And Jesus arose, 10 and his disciples, and followed him. And a great multitude came to him; and they were pressing upon him.
- 11 And a woman, in whom there was an 12 issue of blood for twelve years, and who had suffered many things of many physicians, and had spent all her *means*, and had made no 13 progress, but even grew worse;<sup>1</sup> when she had heard concerning Jesus, came in the press of the crowd behind, and touched his 14 garment. For she said secretly within herself, If I touch his garment, I shall live.
- 15 And straightway the fountain of her blood was dried up; and she felt in her body that 16 she had been healed of her plague. And straightway Jesus perceived in himself, that power had gone out from him, and he turned round to the crowd, and said, Who touched 17 my garments? And when all denied, Simon Cephas and they that were with him, said unto him, Teacher, the multitudes press thee

<sup>1</sup> Lit. "her injury even increased."

- and crush thee, and sayest thou, Who touched  
**12 18** me? But he said, Some one did touch me: Lu. 8 46  
 for I perceived that power had gone out<sup>1</sup>  
**19** from me. And<sup>2</sup> when the woman saw that „ 47<sup>a</sup>  
 she was not hid from him, fearing and trembling, because she knew what had been Mk. 5 33<sup>a</sup>  
**20** done in her, she came, and falling down, she Lu. 8 47<sup>b</sup>  
 worshipped him, and declared in the presence of all the people for what cause she touched him, and how she was healed immediately.  
**21** And Jesus said unto her, Daughter, be „ 48  
 of good cheer, thy faith hath made thee whole; go in peace, and be whole from thy plague.<sup>3</sup> Mk. 5 34<sup>b</sup>  
**22** While he yet spake, there came one from the ruler of the synagogue's house, and said unto him, Thy daughter is dead: trouble not  
**23** the Teacher. But Jesus hearing it, said „ 50  
 unto the father of the maid, Fear not: but  
**24** believe only, and she shall be saved. And he suffered no man to go with him, save Simon Cephas, and James, and John the  
**25** brother of James. And they came into the „ 38  
 house of the ruler of the synagogue; and he saw them excited,<sup>4</sup> weeping and wailing.  
**26** And when he had entered in, he saith unto them. Why are ye excited,<sup>4</sup> lamenting? the  
**27** maid is not dead, but sleepeth. And they Lu. 8 53  
 laughed at him, knowing that she was dead.  
**28** But he, having put them all forth, took the father and the mother of the maid, and Simon, and James, and John, and went into  
**29** the room, where the maid was lying.<sup>5</sup> And taking the hand of the maid, he saith unto „ 41

<sup>1</sup> Or, "went forth."

<sup>2</sup> Omitting Mark v. 32, "And he looked round about to see her, that had done this thing;" but cf. ver. 16.

<sup>3</sup> Omitting Matt. ix. 22, "and the woman was made whole from that very hour;" but cf. ver. 15.

<sup>4</sup> Or, "terrified."

<sup>5</sup> Or, "laid."

12	30	her, Maid, <sup>1</sup> arise. And her spirit returned ; and she rose up immediately, and walked : she was about twelve years old. And he commanded that something should be given her	Lu. 8 55 <sup>a</sup> Mk. 5 42 <sup>b</sup> Lu. 8 55 <sup>b</sup>
31		31 to eat. And her father was amazed with great amazement ; and he charged them to	" 56
32		32 tell no man what had been done. And this report went forth into all that land.	Mt. 9 26
33		33 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.	" 27
34		34 And when he was come home, the two blind men came to him : and Jesus said unto them, Believe ye that I am able to do this ? They	" 28
35		35 said unto him, Yea, Lord. Then touched he their eyes, and said, Even as ye have	" 29
36		36 believed, be it done unto you. And immediately their eyes were opened. And Jesus warned them, saying, See that no man	" 30
37		37 know it. But they went forth, and published abroad the news in all that land.	" 31
38		38 And when Jesus had gone forth, they brought to him a dumb man that had a devil.	" 32
39		39 And when the devil was cast out, the dumb man spake : and the multitudes marvelled, saying, It was never so seen in Israel.	" 33
40		40 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease. And	" 2 35
41		41 many followed him. And when Jesus saw the multitudes, he was moved with compassion for them, because they were wearied out and forsaken, as sheep not having a shepherd.	" 36
42		42 And he called his twelve disciples, <sup>3</sup> and gave them power and great authority over	{ Mt. 10 1 <sup>a</sup> Lu. 9 1 <sup>b</sup>

<sup>1</sup> Aphraates had "Maid, maid;" cf. note on xi. 20. The original words, "Talitha cumi," being Syriac, needed no interpreting clause in a *Diatessaron* for Syrian readers; hence the absence of such a clause in our text.

<sup>2</sup> Cf. vii. 7.

<sup>3</sup> Cf. note to xv. 16.

12 43 all devils and sickness. And he sent them Lu. 9 2  
     two and two to preach the kingdom of God,  
 44 and to heal the sick. And he charged them, Mt. 10 5<sup>b</sup>  
     saying, Into the way of the heathen depart  
     not, and into the cities of the Samaritans  
 45 enter not: attend chiefly to the sheep, that ■ 6  
     have perished, of the children of Israel.  
 46 And as ye go, preach, saying, The kingdom „ 7  
 47 of the heavens is at hand. Heal the sick, „<sup>1</sup> 8  
     cleanse the lepers, cast out devils: freely ye  
 48 received, freely give. Possess no gold, nor „ 9  
 49 silver, nor brass in your girdles;<sup>2</sup> nor carry „ 10<sup>a</sup>  
     anything on the way, save a wand<sup>3</sup> only; Mk. 6 8<sup>b</sup>  
     no wallet, nor bread, neither have two coats,  
 50 nor shoes, nor staff; but be shod with { Lu. 9 3<sup>b</sup>  
     sandals: for the labourer is worthy of his Mt. 10 10<sup>b</sup>  
 51 food. And into whatsoever city or village Mk. 6 9<sup>a</sup>  
     ye shall enter, inquire who in it is worthy; Mt. 10 10<sup>c</sup>  
 52 and there abide till ye go forth. And as ye „ 12  
 53 enter into the house, salute it. And if the „ 13  
     house be worthy, your peace shall come upon  
     it: but if it be not worthy, your peace shall  
 54 return to you. And whosoever shall not „ 14<sup>a</sup>  
     receive you, nor hear your words, as ye go  
     forth out of that house, or out of that city,  
     shake off the dust that is under your feet  
 55 upon them for a testimony. Verily I say Mk. 6 11<sup>b</sup>  
     unto you, There shall be rest for the land of Mt. 10 15

<sup>1</sup> Omitting "raise the dead."

<sup>2</sup> Or, "purses."

<sup>3</sup> The distinction which Tatian here draws between "wand" and "staff," receives no support from the Greek, where we find the same word for what was allowed according to S. Mark, and for what was forbidden according to the other synoptists. The actual Greek phrases are: Matt. μηδὲ ράβδον; Mark, εἰ μὴ ράβδον μόνον; Luke, μήτε ράβδον.

Ephraem has this distinction; but it is not in the *Codex Fuldensis*, where the "wand" alone is mentioned, and is forbidden. According to the Armenian the word "staff" seems more applicable to what was allowed; whilst what was forbidden was a rough stick. The Peschito has the same word throughout. The Curetonian (Luke only) has also that word. The Jerusalem Syriac (Luke only) has a different word, which occurs in the Peschito of Mark xiv. 43. There can be little doubt that Tatian first drew the distinction in his Syriac.

Sodom and Gomorrah in the day of judgment  
in preference to that city.

- 13 1 I send you forth as lambs in the midst of wolves: be ye therefore wise as serpents, 2 and spotless<sup>1</sup> as doves. Beware of men,<sup>2</sup> who will deliver you up to councils, and 3 scourge you in their synagogues; and before governors and before kings shall they bring you for my sake, for a testimony to them 4 and to the Gentiles. But when they deliver you up, do not premeditate and consider what ye speak: but it shall be given you in that hour what ye must speak. 5 For it is not ye that speak; but the Spirit 6 of your Father speaketh in you. A brother shall deliver up his brother unto death, and a father *his* son; and sons shall rise up against their parents, and put them to death. 7 And ye shall be hated of all men for my name's sake: but whosoever endureth to the 8 end, the same shall live. When they shall cast you out of this city, flee into another. Verily I say unto you, Ye shall not complete all the cities of the people of Israel, till the Son of man come.
- 9 A disciple is not superior to his master, 10 nor a servant to his lord. For it is enough for the disciple that he be as his master, and for the servant that *he be* as his lord. If they have called the master of the house Beelzebub,<sup>3</sup> how much more shall 11 *they call* them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; nor hidden, that shall not be shown forth, and made known. 12 What I tell you in the darkness, speak ye in the light: and what ye have spoken secretly

Mt. 10 16

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Lu.<sup>4</sup> 12 3<sup>b</sup><sup>1</sup> Or, "peaceable."<sup>2</sup> Cf. xli. 43, etc.<sup>3</sup> Lit. "Beelzebul."<sup>4</sup> Tatian probably meant this as a continuation of Matt. x. 27; as he brings this in later at xli. 20<sup>b</sup>.

- in the ears in the bedchambers, shall be  
 13 13 proclaimed upon the housetop. I say unto you, my friends, be not afraid of them, which kill the body, but are not able to kill the soul. I will show you whom ye shall fear: him, who is able to destroy both soul and body into Gehenna: yea, I say unto you, 14 Fear him especially. Are not two sparrows sold for a mite<sup>1</sup> in a noose,<sup>2</sup> and not one of them falleth to the ground without your 15 Father: but in what relates to you, even 16 the hairs of your head are numbered. Fear not therefore: ye are better than many 17 sparrows. Every one therefore, who shall confess me before men, him will I also confess before my Father, which is in the 18 heavens. But whosoever shall deny me before men, him will I also deny before my Father, which is in the heavens.  
 20 Think ye that I am come to send peace unto the earth? I am not come to send 21 peace but division: there shall be from henceforth five in one house; three of them shall be divided against two, and two against 22 three. They shall be divided, the father against his son, and the son against his father; the mother against the daughter, and the daughter against her mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother- 23 in-law: and a man's foes shall be they of his 24 own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter with a deeper love than me, is not worthy of me.  
 25 And every one that doth not take his cross, 26 and follow me, is not worthy of me. He
- Lu. 12 4<sup>a</sup>  
 Mt. 10 28<sup>b</sup>  
 Lu. 12 5<sup>a</sup>  
 Mt. 10 28<sup>c</sup>  
 Lu. 12 5<sup>c</sup>  
 Mt. 10 29  
 „ 30  
 „ 31  
 „ 32  
 „ 33  
 Lu. 12 51  
 „ 52  
 „ 53  
 Mt. 10 36  
 „ 37  
 „ 38  
 „ 39

<sup>1</sup> Arabic, "fals"; cf. viii. 56. From Syriac for *ἀστραπίου*.

<sup>2</sup> The same Syriac word mistranslated and added.

that findeth his life, shall lose it; and whosoever loseth his life for my sake, shall find it.

- 13 27 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent  
28 me. And he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall  
29 receive a righteous man's reward. And whosoever shall give as a drink unto one of these very little ones a cup of water only, in the name of a disciple, verily I say unto you, He shall not lose his reward. Mt. 10 40
- 30 And when Jesus had ended his commands to his twelve disciples, he passed over from thence to teach and preach in their cities. Mt. 11 1
- 31 And as they went on their way, they entered into a certain village: and a woman named Lu.<sup>2</sup> 10 38 X =
- 32 Martha entertained him in her house. And she had a sister named Mary, who came<sup>3</sup> and sat at the Lord's feet, and listened to his  
33 word. But Martha was distracted about much serving; and she came, and saith unto him, Lord, dost thou not care that my sister hath left me to serve alone? bid her that  
34 she help me. Jesus answered, and said unto her, Martha, Martha, thou art anxious and  
35 troubled about many things: and that which is needed is one: but Mary hath chosen for herself a good part, which shall not be taken away from her. „ 41
- 36 And the apostles went out, and preached Mk. 6 12  
37 unto men, that they should repent. And „ 13

<sup>1</sup> Or conclusion of Matt. x. 42.

<sup>2</sup> A singular displacement from S. Luke's order. It may have been put here to illustrate ver. 27-29 above. Tatian makes the sisters reside apparently in Galilee, not at Bethany. This is the natural impression conveyed by S. Luke, and it was adopted by Greswell; but the idea prevails that S. Luke has intentionally placed it *too early*.

<sup>3</sup> So Ephraem, the Curetonian, and the Peschito,

they cast out many devils, and anointed with oil many sick *men*, and healed them. /

- 13** 38 And the disciples of John told him of Lu. 7 18  
 39 all these things. And John, when he had Mt. 11 2<sup>a</sup>  
 heard in the prison the works of the Christ,  
 called two of his disciples, and sent them to Lu. 7 19  
 Jesus, saying, Art thou he that cometh,  
 40 or look we for another? And they came „ 20  
 unto Jesus, and said, John the Baptist hath  
 sent us unto thee, and said, Art thou he  
 41 that cometh, or look we for another? Now „ 21  
 in that hour he cured many of diseases,  
 and of plagues of an evil spirit; and on  
 42 many blind *men* he bestowed sight. Jesus „ 22  
 answered, and said unto them, Go, and relate to John all things which ye have seen  
 and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf  
 hear, the dead rise again, the poor have  
 43 good tidings preached to them: and blessed „ 23  
 is he whosoever shall not be made to stumble  
 in me.
- 44 And when the disciples of John were „ 24  
 departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed  
 45 shaken with the wind? Otherwise, what „ 25  
 went ye out to see? a man clothed in soft raiment? Behold, they which are in a costly robe and luxuries, are in king's  
 46 houses. Otherwise, what went ye out to „ 26  
 see? a prophet? Yea, I say unto you, and  
 47 more than a prophet. This is he of whom „ 27  
 it is written,
- Behold I send my messenger before thy face,  
 To prepare a way before thee.
- 14** 1 Verily I say unto you, Among them that Mt. 11 11  
 are born of women there hath not arisen a greater than John the Baptist: yet he that

- is less in the kingdom of the heavens, is  
 14 2 greater than he. And all the people that Lu. 7 29  
 were listening, and the publicans, justified  
 God, for they had been baptized with the  
 3 baptism of John. But the Pharisees and „ 30  
 the scribes treated unjustly the counsel of  
 God among themselves, for they had not  
 4 been baptized by him. But<sup>1</sup> from the days Mt. 11 12<sup>a</sup>  
 of John the Baptist until now the kingdom  
 5 of the heavens is seized with violence. The Lu. 16 16  
 law and the prophets *were* until John: from  
 thenceforth the kingdom of God is announced  
 as good tidings, and all men push them-  
 selves forward, that they may enter; and | Mt. 11 12<sup>b</sup> R.  
 those who strive hard, take it by force.  
 6 All the prophets and the law prophesied „ 13  
 7 until John. And if ye are willing, receive „ 14  
 it that he is Elijah, which is about to come.  
 8 He that hath ears to hear let him hear. „ 15  
 9 It is easier for heaven and earth to perish, Lu. 16 17  
 than for one point to fall<sup>2</sup> from the law.  
 10 Unto whom then shall I liken the men of „ 7 31<sup>b</sup>  
 this generation, and to whom are they like?  
 11 They are like unto children sitting in the „ 32  
 market place, which summon their com-  
 panions, and say, We chaunted unto you,  
 and ye did not dance; we mourned unto  
 12 you, and ye did not weep. John the Baptist „ 33  
 came eating no bread nor drinking wine;  
 13 and ye said, He hath a devil. But the Son „ 34  
 of man came eating and drinking; and ye  
 said, Behold, a gluttonous man, and a wine-  
 bibber, and a friend of publicans and sinners!  
 14 And wisdom was justified by all her children. „ 35  
 15 And when he had said this, they came Mk. 3 19<sup>b</sup> =  
 into the house. And the multitudes came „ 20  
 together unto him again, so that they

<sup>1</sup> The discourse of Jesus is resumed here without remark, ver. 2, 3 being explanatory on the part of some person recording what took place.

<sup>2</sup> Or, "cease."

14 16 could not even eat bread. And he was Lu. 11 14  
 casting out a devil, which was dumb.<sup>1</sup> And |  
 when he had cast out that devil, the dumb  
 man spake, and the multitudes marvelled.  
 17 But when the Pharisees heard it, they said, Mt. 12 24  
 This man doth not cast out devils, except in  
 Beelzebul,<sup>2</sup> the prince of the devils, who is  
 18 in him. And others, tempting him,<sup>3</sup> sought Lu. 11 16  
 19 of him a sign from heaven. But Jesus, Mt. 12 25  
 knowing their thoughts, said unto them in  
 parables, Every kingdom divided against  
 itself will be brought to desolation: and  
 every house or city divided against itself  
 20 will not stand: and if Satan casteth out „ 26<sup>a</sup>  
 Satan, he is divided against himself, and Mk. 3 26<sup>b</sup>  
 will not be able to stand, but his end will  
 21 be. How then shall his kingdom stand? Mt. 12 26<sup>b</sup>  
 because ye say that I cast out devils in Lu. 11 18<sup>b</sup>  
 22 Beelzebul.<sup>2</sup> And if I in Beelzebul<sup>2</sup> cast Mt. 12 27  
 out devils, by what do your sons cast them  
 out? therefore shall they be your judges.  
 23 But if I in the Spirit of God cast out devils, „ 28  
 then is the kingdom of God come near unto  
 24 you. Or how can any one enter into the „ 29  
 house of a strong *man*, and rob his goods,<sup>4</sup>  
 except he first render himself safe from the  
 strong man? and then he will spoil his  
 25 house. When the strong *man* armed Lu. 11 21  
 guardeth his own court, those things which  
 26 he possesseth are in peace: but if a stronger „ 22  
 than he come upon him, he will overcome  
 him, and will take from him his whole  
 armour wherein he trusteth, and divide his  
 27 spoils. He that is not with me is against „ 23  
 me; and he that gathereth not with me

<sup>1</sup> Tatian does not identify with this miracle the cure of a demoniac "*blind and dumb*," prefixed (Matt. xii. 22) to the same discourse, but puts the latter afterwards. Tischendorf identifies the former with Matt. ix. 32-34.

<sup>2</sup> Lit. "Beelzebul."

<sup>3</sup> Or, "that he might be put to the test."

<sup>4</sup> Lit. "garments."

14 28 surely scattereth. Therefore I say unto you, Mk. 3 28  
 All sins shall be forgiven unto men, and  
 the blasphemies, wherewithsoever they shall  
 29 blaspheme; but whosoever shall blaspheme „ 29  
 against the Holy Spirit shall never have  
 forgiveness, but shall be accounted worthy  
 30 of eternal punishment. Because<sup>1</sup> they said, „ 30  
 that there was in him an unclean spirit,  
 31 he said again, Whosoever shall speak a word Mt. 12 32 | *Sanguine  
repudie*  
 against the Son of man, it shall be forgiven  
 him; but whosoever shall speak against the  
 Holy Spirit, it shall not be forgiven him,  
 neither in this world<sup>2</sup> nor in the world<sup>2</sup> to  
 32 come. Either ye make the tree good, and „ 33  
 its fruit good; or ye make the tree evil, and  
 its fruit evil: since the tree is known by its  
 33 fruit. Ye offspring of vipers, how can ye, „ 34  
 since ye are evil, speak good things? out  
 of the abundance of the heart the mouth  
 34 speaketh. The good man out of the good Lu.<sup>3</sup> 6 45<sup>a</sup>  
 treasure, which is in his heart, bringeth forth  
 good things; and the evil man out of the  
 evil treasure, which is in his heart, bringeth  
 35 forth evil things. I say unto you, that every Mt. 12 36  
 idle word that men shall speak, there shall  
 be exacted from them an account of it in  
 36 the day of judgment. For out of thy words „ 37  
 thou shalt be justified; and out of thy words  
 37 thou shalt be condemned. And he said to Lu. 12 54  
 the multitudes, When ye see a<sup>4</sup> cloud rising

<sup>1</sup> This clause is made to begin the new sentence instead of closing the old.

<sup>2</sup> Or, "age."

<sup>3</sup> Apparently meant by Tatian for Matt. xii. 35, making the passage continuous. Luke vi. 45 he has before identified with the Sermon on the Mount; cf. x. 38.

<sup>4</sup> Or, "the." It is very remarkable that, whereas both S. Matthew (xii. 38) and S. Luke (xi. 29) continue the preceding discourse with the demand for a sign from heaven, Tatian postpones that until xvi. 1, and inserts instead the signs of coming weather. Many commentators think the former ought to be postponed and the visit of Christ's brethren inserted here, followed by the series of parables, as in Mark iii. 31, etc.

from the west, straightway ye say, The rain

**14** 38 cometh; and so it cometh to pass. And Lu. 12 55  
 when it bloweth a south wind, ye say, There  
 will be a scorching heat; and it cometh to  
 39 pass. And when it is evening, ye say, It Mt. 16 2<sup>t</sup>  
 40 will be fair: for the heavens are dull. And „ 3  
 in the morning ye say, To-day there will be a  
 storm: for the redness of the heavens is dull.  
 Ye hypocrites, ye know how to judge the face  
 of the heaven and the earth; but ye know  
 not how to discern the signs of this time.

**41** Then<sup>2</sup> was brought unto him one that had Mt. 12 22  
 a devil, dumb and blind; and he healed him,  
 so that the dumb and blind man spake and

**42** saw. And all the multitudes were amazed, „ 23  
 and said, Is this, think you, the son of David?

**43** And the apostles returned<sup>3</sup> unto Jesus, Mk. 6 30  
 and recounted unto him all things, which  
**44** they had done, and wrought. And he saith „ 31  
 unto them, Come, let us go apart into a  
 desert place,<sup>4</sup> and rest a little. For there  
 were many going and returning; and they  
 had no leisure even to eat bread.

**45** After these things came a certain man of Lu. 7 36  
 the Pharisees, and asked him to eat bread  
 with him. And he entered into the Phari-

**46** see's house, and reclined to meat. And there „ 37  
 was in that city a woman, a sinner; and  
 when she knew that he had reclined to meat  
 in the Pharisee's house, she took a flask of

**47** ointment, and standing behind at his feet, „ 38  
 weeping, she began to wet his feet with  
 tears, and wiped them with the hair of her  
 head, and kissed his feet, and anointed them

<sup>1</sup> Cf. xxiii. 13, where Matt. xvi. 1<sup>a</sup> is made to introduce Mark viii. 11<sup>b</sup>, followed by Matt. xvi. 4<sup>b</sup>, etc.

<sup>2</sup> Cf. note to ver. 16.

<sup>3</sup> Put before Mark vi. 14-29 (death of S. John), because S. Matthew, who does not mention this return, puts that death at a later period of the history.

<sup>4</sup> Tatian omits Luke ix. 10, "belonging to the city called Bethsaida."

- 14** 48 with the ointment. Now when the Pharisee, Lu. 7 39  
 which had bidden him, saw it, he thought  
 within himself, saying, This man, if he were  
 a prophet, would certainly know who she is,  
 and of what sort her character is, since the  
 woman, that touched him, was a sinner.
- 15** 1 Jesus answered, and said unto him, Simon, 40  
 I have somewhat to say unto thee. Then  
 2 he saith, Master, say on. Jesus said unto 41  
 him, A certain creditor had two debtors:  
 the one owed five hundred pence, and the  
 3 other owed fifty pence. When they had 42  
 not from whence to pay, he forgave them  
 both. Which ought to love him the more?
- 4 Simon answered, and said, He, I suppose, to 43  
 whom he forgave the more. Jesus said unto
- 5 him, Thou hast rightly judged. And, turn- 44  
 ing to the woman, he said unto Simon, See  
 this woman. I entered into thine house;  
 and water for washing my feet thou gavest  
 not: but she hath wetted my feet with  
 6 tears, and wiped them with her hair. A 45  
 kiss thou gavest me not: but she, since the  
 time she came in, hath not ceased to kiss  
 7 my feet. My head with oil thou didst not 46  
 anoint: but she hath anointed my feet with
- 8 ointment. On account of which I say unto 47  
 thee, Many sins are forgiven her; for she  
 loved much: but to whom little is forgiven,
- 9 *the same* loveth little. And he said unto 48  
 the woman, Thy sins are forgiven thee.
- 10 And they that were bidden began to say 49  
 within themselves, Who is this that even
- 11 forgiveth sins? And Jesus said unto the 50  
 woman, Thy faith hath saved thee; go in  
 peace.
- 12 And many believed on him, beholding Jn.<sup>1</sup> 2 23<sup>b</sup>

<sup>1</sup> Tatian having removed these remarks of the evangelist from their setting, has found it necessary to omit the first part of this verse, which applied them to a particular occasion.

15 13 the signs which he did. But Jesus did not Jn. 2 24  
 trust himself with them, for that he knew  
 14 all men, and he had no need that any one " 25  
 should bear witness unto him concerning a  
 man; for he himself knew what was in the  
 man.

15 Now<sup>1</sup> after these things Jesus appointed Lu. 10 1  
 out of his disciples seventy<sup>2</sup> others, and sent  
 them two and two before his face<sup>3</sup> into  
 every country and city, whither he himself  
 16 was about to come. And he said unto them, " 2  
 The<sup>4</sup> harvest is plenteous, but the labourers  
 are few; pray ye therefore the Lord of the  
 harvest, that he may send forth labourers  
 17 into his harvest. Go your ways: behold, I " 3  
 send you forth as lambs in the midst of  
 18 wolves. Take with you no purses,<sup>5</sup> nor  
 wallet, nor shoes: and salute no man on the  
 19 way. Into whatsoever house ye enter, first " 4  
 20 salute that house. And if a son of peace be  
 there, your peace shall rest upon him: and  
 if he be not *there*, your peace shall turn to  
 21 you again. And in the same house remain, " 5  
 eating and drinking of their substance: for  
 the labourer is worthy of his hire. And  
 22 cross not from house to house. And into " 6  
 whatsoever city ye enter, and they receive

<sup>1</sup> See note to ver. 27.

<sup>2</sup> The *Codex Fuldensis* and the *Doctrine of Addai* have “seventy-two.” Ephraem implies the same in two places (Moesinger, pp. 59 and 160).

<sup>3</sup> Ephraem has, “after his own likeness,” instead of “before his face.”

<sup>4</sup> The *Codex Fuldensis*, cap. 68, goes on here with ver. 32, “He that heareth,” etc.; and Ephraem omits all comment on the instructions to the Seventy as such, but seems to refer to them in connection with the Mission of the Twelve (xii. 42 to xiii. 29). It seems likely that Tatian *harmonised* the two sets of instruction at the earlier place, and these verses have been inserted here since.

<sup>5</sup> Addai, who is represented as one of the seventy-two, says, “That which was ours we have forsaken, as we were commanded by our Lord to be without purses and without scrips, and carrying crosses upon our shoulders we were commanded to preach His gospel to the whole creation.”

- you, eat the things which are set before  
**15** 23 you : and heal the sick that are therein, and say unto them, The kingdom of God is come  
 24 nigh unto you. But into whatsoever city ye enter, and they receive you not, go out into  
 25 the street, and say, Even the dust from your city, that clave to our feet, we do wipe off against you : howbeit know this, that the  
 26 kingdom of God is come nigh unto you. I say unto you, There shall be ease for Sodom in the day of judgment but not for that city.  
**27** Then began Jesus to upbraid<sup>1</sup> the cities, wherein many mighty works had been done,  
 28 and they had not repented. And he said, Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! if the signs had been done in Tyre and Sidon, which were done in thee, they would peradventure have repented in  
 29 sackcloth and ashes. Howbeit I say unto you, There shall be rest for Tyre and Sidon in the day of judgment, rather than for you.  
**30** And thou, Capernaum, which art exalted even unto heaven, thou shalt sink down into the abyss : for if the gifts had been made to Sodom, which were made to thee, it would surely have remained even until this day.  
**31** And now I say unto thee, that there shall be ease for the land of Sodom in the day of judgment, rather than for you.  
**32** He said again to the apostles, He that heareth you, heareth me ; and he that heareth me, heareth him that sent me ; and he that rejecteth you, rejecteth me ; and he that rejecteth me, rejecteth him that sent me.

<sup>1</sup> Tatian has identified this passage with Luke x. 13-15 ; this appears to be his reason for placing Luke x. 1-12, which cannot well be dissociated from the latter, so much earlier than S. Luke did ; for the evangelist clearly intended it to belong to the final departure from Galilee ; and surely no time could be more appropriate for this upbraiding, than when Jesus was about to quit the country of these ungrateful cities.

Lu. 10 9

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Mt. 11 20

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, 24

Lu. 10 16

- 15 33 And those seventy returned with great joy, and said unto him, Lord, even the devils  
34 are made subject unto us in thy name. He saith unto them, I saw Satan as lightning,  
35 falling from heaven. Behold I have given you authority to tread upon serpents and scorpions, and over every kind of enemies,  
36 and nothing shall hurt you. Howbeit ye need not to rejoice, that the spirits are subject unto you; but rejoice, because your names are written in heaven. Lu. 10 17
- 37 And in the same hour Jesus rejoiced in the Holy Spirit, and said, I acknowledge thee, O Father, Lord of heaven and earth,<sup>1</sup> that thou didst hide these things from the wise and understanding, and didst reveal them unto children: yea, Father, so was thy will. „ 21
- 38 And he turned unto his disciples,<sup>2</sup> and said unto them, All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. Come unto me, all ye that are wearied and heavy laden, and I will give you rest. Carry my yoke upon you, and learn of me; for<sup>3</sup> I am meek and lowly in my heart: and ye shall find rest for your souls. For my yoke is pleasant, and my burden light. „ 22
- 39 „ Mt. 11 28
- 40 „ 29
- 41 „ 30
- 42 And when great multitudes were going forth with him, he turned, and said unto them,<sup>4</sup> He that cometh unto me, and hateth not his father, and his mother, and brethren, and sisters, and wife, and children, yea, and his own life also, cannot be my disciple. Lu. 14 25
- „ 26

<sup>1</sup> Ephraem's copy left out "and earth."

<sup>2</sup> This additional clause is found in several MSS.

<sup>3</sup> Or, "that."

<sup>4</sup> Similarity of subject with the preceding seems to be the cause of the insertion of this passage here.

- 15** 44 And he that doth not bear his own cross, Lu. 14 27  
 and follow me, cannot be my disciple.
- 45 Which of you, desiring to build a palace, „ 28  
 doth not first sit down and count his expenses, and whether he have *wherewith*
- 46 to complete it ? Lest after he lays the „ 29  
 foundations, and is not able to finish, all
- 47 that see him say, This man began to build, „ 30  
 48 and was not able to finish. Or what king, „ 31  
 about to go to commit war against another king, doth not first consider, whether he is able with ten thousand to meet him that cometh against him with twenty thousand ?
- 49 And if he is not equal to it, while he is yet „ 32  
 a great way off, he sendeth an embassy unto
- 50 him, and asketh for peace. So let every one of „ 33  
 you, that wisheth to be my disciple, consider : for if he renounce not all that he possesseth, he cannot be my disciple.
- 16** 1 Then<sup>1</sup> certain of the scribes and Phari- Mt. 12 38  
 sees answered *him*, that they might tempt him, saying, Master, we wish to see a sign
- 2 from thee. And he answering saith, This „ 39  
 evil and adulterous generation seeketh after a sign ; and there shall no sign be given to
- 3 it but the sign of Jonah the prophet : for Lu. 11 30  
 even as Jonah was a sign unto the Ninevites, so shall also the Son of man be to
- 4 this generation. And even as Jonah was Mt. 12 40  
 three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the
- 5 earth. The queen of the south shall rise Lu. 11 31  
 up in the judgment against the men of this generation, and shall condemn them : for she came from the ends of the earth to hear the wisdom of Solomon ; and a better
- 6 than Solomon is here. The men of Nineveh Mt. 12 41  
 shall rise up in the judgment against this

<sup>1</sup> Cf. xxiii. 13-15. See note to xiv. 37.

- generation, and shall condemn it: for they repented at the preaching of Jonah, and a  
**16 7** greater than Jonah is here. When the unclean spirit goeth out of the man, it walketh and goeth about through waterless places to find rest for itself; and when it findeth it not, it saith, I will turn back  
**8** unto my house, whence I went out. And if it come, and find it adorned and arranged,  
**9** then it goeth, and taketh with itself seven other spirits more evil than itself; and they enter in and dwell therein: and the last state of that man becometh worse than the former.  
**10** So shall it be unto this evil generation. Mt. 12 45<sup>b</sup>  
**11** And as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which  
**12** gave thee milk. But he said unto her, Blessed is he that heareth the word of God, and keepeth it. Lu. 11 27  
**13** While he was yet speaking to the multitudes, there came to him his mother and Mt. 12 46<sup>a</sup>  
**14** brethren; and they sought to speak to him, and they could not for the crowd; and standing without, they sent to call him to  
**15** them. A certain man said unto him, Behold, thy mother and thy brethren stand Lu. 8 19<sup>a</sup>  
**16** without, and seek to speak to thee. He answered him that told him, Who is my Mt. 12 46<sup>b</sup>  
**17** mother? and who are my brethren? And motioning with his hand outstretched Lu. 8 19<sup>b</sup>  
**18** towards his disciples, he said, Behold, my Mk. 3 31<sup>b</sup> mother, and behold, my brethren! For Mt. 12 47  
 whosoever shall do the will of my Father, which is in the heavens, he is my brother, and sister, and mother. ,, 48  
**19** And after these things Jesus went round the cities and villages, preaching and announcing as good tidings the kingdom of Lu. 8 1

- 16 20 God, and with him the twelve, and the women which had been healed of infirmities and of evil spirits, Mary that is called Magdalene, from whom he had cast out  
 21 seven devils, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others, which ministered unto them of their substance. Lu. 8 2
- 22 And after these things Jesus went out of the house, and sat on the seashore. Mt. 13 1
- 23 And there were gathered unto him great multitudes; and when the press of men around him was great, he went up, and sat in a boat; and all the multitude were  
 24 standing on the seashore. And he spake unto them many things in parables, saying, " 3
- 25 He that soweth went forth to sow; and when he sowed, some<sup>1</sup> fell by the wayside, and were trodden under foot, and the birds  
 26 devoured them: and others fell upon a rock: and others,<sup>2</sup> where they had not much earth: and straightway they sprang up, because they had no deepness in the earth:  
 27 and when the sun was risen, they were scorched; and because they had no root,  
 28 they withered away. And some fell among the thorns; and the thorns sprang up at the same time, and choked them; and they  
 29 yielded no fruit. And others fell into ground good and beautiful, and came up, and grew, and brought forth fruit, some thirty, some sixty, and others a hundred. Lu. 8 5<sup>b</sup>
- 30 When he had said these things, he cried, He that hath ears to hear, let him hear. Lu. 8 7
- 31 And when they were alone, his disciples came near, and asked him, and said unto him, What is this parable? and why dost thou Lu. 8 8<sup>c</sup>
- Mk. 4 8<sup>a</sup>
- Mk. 4 8<sup>b</sup>
- Mk. 4 10

<sup>1</sup> In the Arabic idiom “some” and “others” and the words dependent on them are given in the singular form throughout this parable.

<sup>2</sup> “And others” added.

**16** 32 speak unto them in parables ? He answering saith unto them, Unto you is given the knowledge of the secrets of the kingdom of God: but it is not given unto them that 33 are without. He that hath, to him shall be given, and he shall have increase: but he that hath not, from him shall be taken 34 away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, 35 nor understand. And in them is fulfilled the prophecy of Isaiah, saying,

By hearing they shall hear,<sup>1</sup> and shall not understand;

And seeing they shall see, and shall not learn thoroughly:

**36** For the heart of this people is waxed gross, „ 15  
 And in their ears their hearing hath become dull,  
 And their eyes they have closed;  
 Lest they should see with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

**37** But ye, blessed are your eyes, which see; „ 16  
**38** and your ears, which hear. Blessed are the Lu. 10 23<sup>b</sup> eyes, which see the things which ye see.

**39** Verily I say unto you, Many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard 40 them not. If ye know not this parable, Mk. 4 13  
 41 how shall ye know all the parables ? Hear Mt. 13 18  
 42 ye the parable of the sower. The sower, Mk. 4 14  
 that soweth, soweth the word of God.

**43** Every one that heareth the word of the kingdom, and understandeth it not, the evil Mt. 13 19

<sup>1</sup> *I.e.* "They shall surely hear."

one cometh, and snatcheth away the word sown in his heart. This is he<sup>1</sup> that was

**16** 44 sown by the wayside. And he<sup>1</sup> that was sown upon a rock, this is he that heareth the word, and straightway with joy receiveth 45 it; yet, since he hath no root in himself, 46 but his faith in it is for a time, when tribulation or persecution ariseth because of the word, straightway he is made to stumble.

Mt. 13 21<sup>a</sup>  
Lu. 8 13<sup>b</sup>  
Mt. 13 21<sup>b</sup>

**47** And he<sup>1</sup> that was sown in the thorns, this is he that heareth the word; and the care of this world, and the deceitfulness of riches, and the remaining lusts enter in, and choke the word, and it is rendered unfruitful.

**48** And that which was sown into the good ground, he it is that in a pure and excellent heart heareth my word, and understandeth, and holdeth it fast, and bringeth forth fruit in patience, and produceth either a hundred-fold, or sixtyfold, or thirtyfold.

**49** And he said, So is the kingdom of God even as a man that should cast seed into 50 the earth, and should sleep and rise night and day; and the seed should sprout and 51 grow while he knoweth not. For the earth bringeth it through into fruit; first there will be the blade, afterwards the ear, and at 52 length the full corn in the ear. And when the fruit ripeneth,<sup>2</sup> straightway he bringeth the sickle, because the harvest is here.

Mk. 4 26  
" 27  
" 28  
" 29

**17** 1 Another parable set he before them, saying, The kingdom of heaven is likened unto a 2 man that sowed good seed in his field: but while men slept, his enemy came and sowed tares amidst the wheat, and went away. 3 But when the blade had sprung up, and brought forth fruit, then appeared the tares 4 also. And the servants of the householder came, and said unto him, Sir, didst thou not

Mt. 13 24  
" 25  
" 26  
" 27

<sup>1</sup> Or, "that which," as ver. 48.

<sup>2</sup> Lit. "fatteneth."

- 17 sow good seed in thy field ? whence are the  
 5 tares in it ? He saith unto them, An enemy      Mt. 13 28  
 hath done this ? The servants said unto  
 him, Wilt thou that we go, and pick them  
 6 out ? He saith unto them, Would you not      „      29  
 perchance, when you picked out the tares,  
 7 root up also the wheat with them ? Let      „      30  
 both grow together until the harvest, and at  
 the time of the harvest I will say to the  
 reapers, Pick out first the tares, and bind  
 them into bundles for burning with fire :  
 but gather the wheat into my barns.
- 8 And another parable set he before them,      „      31<sup>a</sup>  
 9 saying, Unto what is the kingdom of God      Lu. 13 18<sup>b</sup>  
 like ? and whereunto shall I liken it ? and      Mk. 4 30<sup>b</sup>  
 10 with what parable shall I compare it ? It      Lu. 13 19<sup>a</sup>  
 is like unto a grain of mustard seed, which      Mt. 13 31<sup>c</sup>  
 11 a man took, and sowed in his field : and      Mk. 4 31<sup>b</sup>  
 which of all things that are sown in the  
 earth, is less than all the things that are  
 12 sown, that are upon the earth ; but when it      Mt. 13 32<sup>b</sup>  
 hath sprung up, it is greater than all the  
 herbs, and maketh great branches; so that the      Mk. 4 32<sup>b</sup>  
 birds of the heaven build nests in its branches.
- 13 And another parable set he before them.      Mt. 13 33<sup>a</sup>  
 14 Whereunto shall I liken the kingdom of God ?      Lu. 13 20<sup>b</sup>  
 15 It is like unto leaven, which a woman took,  
 and kneaded in three measures of meal, till      Mt. 13 33<sup>b</sup>  
 the whole was leavened.
- 16 All these things spake Jesus in parables      „      34<sup>a</sup>  
 unto the multitudes, as they were able to      Mk. 4 33<sup>b</sup>  
 hear *them* : and without parables spake he      Mt. 13 34<sup>b</sup>  
 17 not unto them : that it might be fulfilled,  
 which was spoken by the Lord through the      „      35  
 prophet, saying,
- I will open my mouth in parables,  
 And I will utter things hidden before the  
 foundation of the world.
- 18 But privately to his disciples he expounded      Mk. 4 34<sup>b</sup>  
 all things.

- 17 19 Then Jesus sent the multitudes away, and came into the house: and his disciples came near unto him, and said unto him, Explain unto us the parable of the tares and the field. He answered and saith unto them, " He that sowed the good seed is the Son of man; and the field is the world; the good seed are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is Satan: but the harvest is the end of the world; and the reapers are angels. And even as the tares are picked out, and burned with fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall pick out of his kingdom all things that cause stumbling,<sup>1</sup> and all the workers of iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.
- 27 Again, the kingdom of heaven is like unto a treasure hidden in the field; which the man that findeth, hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- 28 Again, the kingdom of heaven is like unto a merchant-man seeking pearls of great price: and having found one pearl of great price, he went and sold all that he had, and bought it.
- 30 Again, the kingdom of heaven is like unto a net cast into the sea, and gathering of every kind: which, when it was filled, they drew up on the seashore; and sat down to pick them out, and they cast the good into vessels, but the bad they threw away out-

<sup>1</sup> Or, "injure,"

Mt. 13 36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48

- 17 32 side. So shall it be in the end of the world : Mt. 13 49  
 the angels shall go forth, and sever the  
 wicked from the midst of the righteous,  
 33 and shall cast them into the furnace of fire : " 50  
 there shall be the weeping and gnashing of  
 teeth.
- 34 Jesus saith unto them, Have ye understood " 51  
 all these things ? They said unto him, Yea,
- 35 Lord. He saith unto them, Therefore every " 52  
 scribe, *that is* a disciple of the kingdom of  
 the heavens, is like unto a man that is a  
 householder, which bringeth forth out of his  
 treasure things new and old.
- 36 And when Jesus had finished all these " 53  
 37 parables, he passed over from thence, and " 54<sup>a</sup>  
 came into his own city, and taught them in  
 their synagogues, insomuch that they were
- 38 astonished. And when the sabbath was Mk. 6 2  
 come, Jesus began to teach in the synagogue:  
 and many of those that heard him were  
 astonished, and said, Whence are these things
- 39 done unto this man ?<sup>1</sup> And many envied " 55  
 him, and did not apply their mind to him,  
 but said, What is this wisdom that is given  
 unto this man, so that such mighty works
- 40 are wrought by his hands ? Is not this the carpenter, the son of the carpenter ? is not " 55  
 his mother called Mary ? and his brethren,  
 James, and Joses, and Simon, and Judas ?
- 41 And his sisters, are they not all with us ? " 56  
 Whence hath this man all these things ?
- 42 And they were suspicious of him. But { Mt. 13 57<sup>a</sup>  
 Jesus, knowing their thoughts, saith unto Lu.<sup>2</sup> 4 23

<sup>1</sup> Or, "hath this man these things?"

<sup>2</sup> It is noticeable how Tatian has cut off part of a continuous account of a visit to Nazareth, beginning at Luke iv. 16, in order to harmonise it with parallel passages in S. Matthew and S. Mark belonging to a later portion of Christ's ministry. The reason for this may have been the mention of a previous visit to Capernaum not recorded earlier in S. Luke, and which had not been placed in the *Diatessaron*, when the first portion of this narrative was inserted at v. 35.

them, Peradventure ye will say unto me this parable, Physician, heal thyself first: all things that we have heard that thou hast done in Capernaum, do also here in

- 17** 43 thine own city. And he saith, Verily I say unto you, No prophet is accepted in his own country, nor among his own brethren: for a prophet is not without<sup>1</sup> honour save in his own country, and among his own kin, and in  
**44** his own house. Verily I say unto you, There were many widows among the children of Israel in the days of Elijah the prophet, when the heaven was shut up three years and six months, and a great famine was in  
**45** all the land; and unto none of them was Elijah sent, but only to Sarepta of Sidon,  
**46** unto a widow woman. And there were many lepers among the children of Israel in the days of Elisha the prophet; and no one of them was cleansed, but only Naaman the  
**47** Nabathæan.<sup>2</sup> And he could not do many mighty works there, because of their unbelief, save that he laid his hands upon a few sick  
**48** folk, and healed them. And he marvelled at their lack of faith. And when they that were in the synagogue had heard, they were  
**49** all filled with wrath; and they rose up and brought him forth out of the city, and led him unto the brow of the hill whereon their  
**50** city was built, that they might cast him from its summit. But he, passing through the midst of them, went away.  
**51** And he went about the villages around Nazareth, and taught in their synagogues.  
**18** 1 At that time Herod the tetrarch heard the fame of Jesus, and all things that were done by his hand: and he marvelled, for  
**2** his fame had firmly stood. And some said,
- |  |
|--|
| Lu. 4 24<br>Mk. 6 4 <sup>b</sup><br>Lu. 4 25<br>„ 26<br>„ 27<br>Mk. 6 5<br>„ 6 <sup>a</sup><br>Lu. 4 28<br>„ 29<br>„ 30<br>Mk. 6 6 <sup>b</sup><br>Mt. 14 1<br>Lu. 9 7 <sup>b</sup><br>Mk. 6 14 <sup>b</sup><br>Lu. 9 7 <sup>c</sup> |
|--|

<sup>1</sup> Or, "despised."

<sup>2</sup> The Peschito has "Aramæan."

- John the Baptist is risen from the dead; Lu. 9 8<sup>a</sup>
- 18** 3 but others said, Elijah hath appeared; but Mt.<sup>1</sup> 16 14<sup>b</sup>  
others, Jeremiah; and others, A prophet out Lu. 9 8<sup>b</sup>
- 4 of the ancient prophets is risen; and others Mk. 6 15<sup>b</sup>  
said, He is a prophet, just as one of the  
5 prophets. Herod said unto his servants, „ 16
- This is John the Baptist, whose head I cut  
off: he is risen from the dead, therefore Mt. 14 2<sup>b</sup>
- 6 mighty works are wrought by him. For Mk. 6 17  
Herod had sent forth, and laid hold upon  
John, and cast him into prison for the sake  
of Herodias, his brother Philip's wife, whom
- 7 he had married. For John said unto Herod, „ 18
- Thou hast no right to have thy brother's  
8 wife. And Herodias avoided him, and desired „ 19
- 9 to kill him; and she could not; for Herod „ 20  
feared John, knowing that he was a righteous  
man, and a holy; and he used to keep him  
safe, and hear him much, and do, and obey
- 10 him gladly. And when he wished to put Mt. 14 5  
him to death, he feared the people, because
- 11 they counted him as a prophet. And there Mk. 6 21  
occurred a festival; for Herod on his birth-  
day made a feast to his great men and to  
the officers and the chief men of Galilee;
- 12 and the daughter of Herodias came in and „ 22  
danced in the midst of the assembly, and  
fascinated Herod and them that reclined *at meat* with him; and the king said unto the  
damsel, Ask of me what thou wilt, and I
- 13 will give it thee. And he sware unto her, „ 23  
Whatsoever thou shalt ask of me, I will
- 14 give it, unto the half of my kingdom. And „ 24  
she went out, and said unto her mother,  
What shall I ask of him? She said unto
- 15 her, The head of John the Baptist. And „ 25  
she came in straightway with haste unto the

<sup>1</sup> Tatian seems to have added the words, "but others Jeremiah," to the opinions which Herod heard about Jesus, copying them from the opinions which the disciples had heard about Him. Cf. xxiii. 33.

- king, and said unto him, I will that in this hour thou give me in a dish the head of  
**18 16** John the Baptist. And the king was exceeding sorry; but for the sake of the oath, and  
**17** of the guests, he would not deny her. But straightway the king sent forth an executioner, and commanded that the head of John should be brought: and he went and  
**18** cut off the head of John in the prison, and brought it upon a dish, and handed it to the damsel; and the damsel gave it to her  
**19** mother. And when his disciples heard thereof, they came and took up his body, and buried it: and they came to tell Jesus what  
**20** had happened. For this cause Herod had said, John I beheaded: who is this, about whom I hear these things? and he wished  
**21** to see him. Now Jesus when he had heard it, withdrew from thence in a boat to a desert place apart,<sup>1</sup> to the other side of the sea of Galilee of Tiberius.  
**22** And many saw them going, and recognised them; and hurrying on foot from all the cities went thither before them; because they saw  
**23** the signs which he did on the sick. Jesus therefore went up into the mountain, and  
**24** there he sat with his disciples. Now the feast of the passover of the Jews was very near.  
**25** And Jesus lifted up his eyes, and saw a great multitude coming unto him; and he had compassion on them, because they were  
**26** as sheep not having a shepherd: and he welcomed them, and spake to them of the kingdom, and them that had need of healing,  
**27** he healed. And when even was come, the disciples came to him, saying, The place is  
**28** desert, and the time is already past; send away the multitudes of men, that they may

<sup>1</sup> Or, "by himself;" cf. ver. 46.

<sup>2</sup> Cf. xxxii. 23. This seems the right place for the extract.

Mt. 14 12<sup>b</sup>  
Lu. 9 9

Mt. 14 13<sup>a</sup>

Jn. 6 1<sup>b</sup>

Mk. 6 33

Jn. 6 2<sup>b</sup>

" 3

" 4

" 5<sup>a</sup>

Mk. 6 34<sup>b</sup>

Lu. 9 11<sup>b</sup>

Mt. 14 15<sup>a</sup>

Mk. 6 36

go into the surrounding farms and villages,  
and buy themselves bread, for they have  
**18 29** nothing to eat. But he said unto them, Mt. 14 16  
 They have no need to go away ; give ye  
**30** them to eat. They said unto him, We have „ 17<sup>a</sup>  
 none here. He said unto Philip, Whence Jn. 6 5<sup>b</sup>  
 may we buy bread, that these may eat ?  
**31** And this he said proving him : for he him- „ 6  
**32** self knew what he was about to do. Philip „ 7  
 said unto him, Two hundred pennyworth of  
 bread is not sufficient for them, that every  
**33** one may take a little. One of his disciples, „ 8  
 to wit Andrew, the brother of Simon Cephas,  
**34** said unto him, There is a lad here, which „ 9  
 hath five barley loaves, and two fishes : but  
**35** this amount, what is it for all these ? but Lu. 9 13<sup>b</sup>  
 wilt thou that we go and buy for all the  
 people what they may eat ? for we have no  
 more than these five loaves and two fishes.  
**36** Now there was much grass in that place. Jn.<sup>1</sup> 6 10  
 Jesus said unto them, Arrange them all, so  
 that they may sit upon the grass by com-  
 panies of fifty each. And the disciples did  
**37** so. And they all reclined by companies, a Mk. 6 40  
**38** hundred each, and fifty each. Then Jesus Mt. 14 18  
 saith unto them, Bring hither those five  
**39** loaves and the two fishes. And when they Mk. 6 41  
 had brought them, Jesus took the loaves and  
 the fishes, and looking up to heaven, he  
 blessed, and brake, and gave to his disciples  
**40** to set before them ; and the disciples set Mt. 14 19<sup>b</sup>  
 before the multitudes the bread and the  
 fish. And they did all eat and were filled.  
**41** And when they were filled, he said to his „ 20<sup>a</sup>  
 disciples, Gather up the broken pieces which  
**42** remain over, that nothing be lost. And Jn. 6 12  
 they gathered them up, and filled twelve  
 baskets with the broken pieces, which re- „ 13  
 mained over from them that had eaten out

<sup>1</sup> And parallel passages.

- of the five barley loaves and the two fishes.
- 18** 43 And they that had eaten were five thousand men, besides the women and children. Mt. 14 21
- 44 And straightway he constrained his disciples to go up into the boat, and to go before him across the sea to Bethsaida, while 45 he himself sent the multitudes away. Now Jn. 6 14 those men that had seen the sign which Jesus had done, said, This is of a truth a prophet that hath come into the world.
- 46 And Jesus, knowing of their intention to come to take him by force, and make him king, left them, and went up into the mountain, himself alone, to pray. „ 15
- 47 And when it was become late, his disci- 48 ples went down unto the sea, and sitting in a boat they came across the sea unto Capernaum. And darkness prevailed, and 49 Jesus had not come to them. Now the sea was swelling against them on account of a 50 violent wind blowing: and the boat was many furlongs<sup>1</sup> distant from the land, and they were much tossed about<sup>2</sup> by the waves; Mt. 14 24
- 19** 1 for they had a contrary wind. And in the fourth watch of the night Jesus came unto 2 them, walking upon the water. After they had with difficulty made way about five and twenty or thirty furlongs, and when he had 3 come nigh unto their boat, his disciples saw him walking on the water; and they were troubled, thinking that it was an apparition;<sup>3</sup> Mt. 14 26
- 4 and they cried out for fear. And straightway Jesus spake unto them, saying, Be of 5 good cheer; it is I; be not afraid. And „ 27 Cephas answered, and said unto him, Lord, if „ 28 it be thou, bid me come unto thee upon the

<sup>1</sup> So in some versions, including the Curetonian and Peschito; but cf. John vi. 19, from which Tatian may have taken it. Cf. also the margin of the Revised Version.

<sup>2</sup> Lit. "distressed."

<sup>3</sup> Lit. "delusive appearance."

- 19 6 waters. And Jesus said unto him, Come. Mt. 14 29  
 And Cephas went down from the boat, and walked upon the water, to come to Jesus. „ 30
- 7 But when he saw the wind was strong, he „ 30  
 was afraid; and when he was near to sink, he lifted up his voice, and said, Lord, save
- 8 me. And immediately the Lord stretched forth his hand, and took hold of him, and said unto him, O thou of little faith, where- „ 31  
 fore didst thou doubt? And when Jesus „ 32  
 had come near, he went up into the boat, himself and Simon, and immediately the
- 10 wind ceased. And they that were in the „ 33  
 boat came, and worshipped him, saying, Of
- 11 a truth thou art the Son of God. And Jn. 6 21<sup>b</sup>  
 straightway the boat arrived at the land,<sup>1</sup> to
- 12 which they were going. And when they Mk. 6 54<sup>a</sup>  
 were come out of the boat unto the land, they marvelled greatly one with another, and „ 51<sup>b</sup>
- 13 were amazed among themselves; for they „ 52  
 had not understood concerning that bread, because their heart was hard.
- 14 And when the people of that country „ 54<sup>b</sup>  
 perceived the arrival of Jesus, they ran „ 55  
 about that whole land, and began to bring on their beds those that were sick, where
- 15 they heard that he was. And whithersoever „ 56  
 he entered into villages and into cities, they laid the sick in the streets, and besought him that they might touch even the fringe of his garment: and as many as touched him were made sound and whole.
- 16 On the next day the multitude that stood Jn. 6 22  
 on the other side of the sea, beheld, and there was no other boat there save that, into which the disciples had gone up; and they beheld that Jesus had not gone up with

<sup>1</sup> Tatian seems to have omitted the mention of Gennesareth (Mark vi. 53 and Matt. xiv. 34) as superfluous after the mention of Bethsaida in xviii. 44. He slightly transposes S. Mark for better order of the combined narrative.

- 19 17 his disciples into the boat; but there were Jn. 6 23  
 other boats from Tiberias nigh unto the place, where they had eaten the bread, when
- 18 Jesus blessed it. When the multitude therefore saw that Jesus was not there, nor his disciples, they went up into those boats, and , 24
- 19 came to Capernaum, and sought Jesus. And when they had found him on the other side of the sea, they said unto him, Master, when 25
- 20 camest thou hither? Jesus answered, and said unto them, Verily, verily, I say unto you, Ye have not sought me, because ye saw the signs, but because ye ate of the bread, , 26
- 21 and were filled. Work not for the food which perisheth, but for the food which abideth unto<sup>1</sup> eternal life, which the Son of man shall give unto you: him God the , 27 ✓
- 22 Father hath sealed. They said unto him, What shall we do, that we may work the , 28
- 23 work of God? Jesus answered, and said , 29
- unto them, This is the work of God, that ye
- 24 believe in him whom he hath sent. They , 30
- said unto him, What sign hast thou done, that we might see and believe in thee? what
- 25 hast thou wrought? Our fathers ate the , 31
- manna in the wilderness, as it is written, He gave them bread out of heaven to eat.
- 26 Jesus said unto them, Verily, verily, I say , 32
- unto you, Moses gave you not the bread out of heaven; but my Father gave you the
- 27 true bread out of heaven. The bread of , 33
- God is that which came down out of heaven, and giveth life unto the world.
- 28 They said unto him, Lord, give us this bread , 34
- 29 always. Jesus said unto them, I am the , 35
- bread of life: he that cometh to me shall not hunger, and he that believeth in me
- 30 shall never thirst. But I said unto you, Ye , 36
- 31 have seen me, and have not believed. Every- , 37

<sup>1</sup> Or, "in."

- thing which my Father hath given me shall come unto me; and him that cometh to me  
**19** 32 I will not cast out. For I am come down Jn. 6 38  
 from heaven not to do mine own will, but to  
 33 do the will of him that sent me. And this „ 39  
 is the will of him that sent me, that I should lose nothing of what he hath given me, but  
 34 should raise it up in the last day. This is „ 40  
 the will of my Father, that every one that seeth the Son, and believeth in him, should have eternal life; and I will raise him up in the last day.
- 35 The Jews therefore murmured concerning him, because he had said, I am the bread „ 41  
 36 which came down out of heaven. And they „ 42  
 said, Is not this Jesus, the son of Joseph, whose father and mother we know? how then doth this man say, Surely I am come  
 37 down out of heaven? Jesus answered, „ 43  
 and said unto them, Murmur not with one  
 38 another. No man can come to me, unless „ 44  
 the Father which sent me draw him: and I  
 39 will raise him up in the last day. It is „ 45  
 written in the prophet, They shall all be taught of God. Everyone that listeneth to the Father, and learneth from him, cometh  
 40 unto me. Not that any man seeth the „ 46  
 Father, save he which is from God: he it is  
 41 that seeth the Father. Verily, verily, I say „ 47  
 unto you, He that believeth in me hath  
 42 eternal life. I am the bread of life. „ 48  
 43 Your fathers did eat the manna in the „ 49  
 44 wilderness, and they died. This is the „ 50  
 bread which cometh down out of heaven,  
 that a man may eat thereof and not die.  
 45 I am the bread of life which came down „ 51  
 out of heaven: and<sup>1</sup> if any man eat of this bread, he shall live for ever: and

<sup>1</sup> This is made the commencement of John vi. 52 (as in the Vulgate), and the numbers of the remaining verses of John vi. are increased by one.

the bread which I will give, is my body,  
which I will deliver up for the life of the  
world.

- 19** 46 The Jews therefore strove<sup>1</sup> one with Jn. 6 52  
another, saying, How can he give us his  
47 body to eat? Jesus said unto them, Verily, „ 53  
verily, I say unto you, Except ye eat the body  
of the Son of man, and drink his blood, ye  
48 shall not have life in yourselves. He that „ 54  
eateth of my body, and drinketh of my  
blood, hath eternal life; and I will raise  
49 him up in the last day. My body is food<sup>2</sup> „ 55  
indeed, and my blood is drink<sup>3</sup> indeed.  
50 He that eateth my body, and drinketh my „ 56  
51 blood, abideth in me, and I in him. Even „ 57  
as the living Father sent me, and I live  
because of the Father, he that eateth me,  
52 he also shall live because of me. This is „ 58  
the bread which came down from heaven:  
but not in that way wherein your fathers  
did eat manna, and died: he that eateth of  
53 this bread shall live for ever. This said „ 59  
he in the synagogue, as he taught in  
Capernaum.
- 54 And many of his disciples, when they „ 60  
heard *this*, said, Surely this saying is hard;  
**20** 1 who can hear it? But Jesus, knowing in „ 61  
himself that his disciples murmured about  
this, said unto them, Doth this cause you to  
2 stumble? *What* then if ye see the Son of „ 62  
man ascending to the place, where he was  
3 before? It is the spirit that quickeneth; „ 63  
but the body profiteth nothing: the saying  
that I speak unto you is spirit and life.  
4 But some of you do not believe. For Jesus „ 64  
knew beforehand who they were that be-  
lieveth not, and who would betray him.  
5 And he saith unto them, For this cause „ 65

<sup>1</sup> Or, "questioned."

<sup>2</sup> Lit. "what is eaten."

<sup>3</sup> Lit. "what is drunk."

have I said unto you, No man can come unto me, except this be given unto him of the Father.

- 20** 6 And because of this word many of the Jn. 6 66  
 disciples turned back, and walked not with  
 7 him. Jesus said therefore unto the twelve, " 67  
 8 Do ye also wish to go away? Simon Cephas  
 answered, and saith, Lord, to whom shall we  
 go? thou hast<sup>1</sup> the words of eternal life.  
 9 And we have believed, and know that thou  
 art the Christ, the Son of the living God. " 69  
 10 Jesus said unto them, Did not I choose you,  
 11 the twelve, and one of you is a devil? He  
 said this because of Judas, the son of Simon  
 Iscariot, who, being one of the twelve, was  
 going to betray him.  
 12 And as he spake, a certain Pharisee came, Lu. 11 37  
 and asked him to eat with him: and he  
 13 went in and lay down *to meat*. And the " 38  
 Pharisee, when he saw him, marvelled that  
 he had not first purified himself, before he  
 14 ate.<sup>2</sup> Jesus saith unto him, Now do ye  
 Pharisees cleanse the outside of the cup and  
 of the platter, and think that ye are clean;  
 but the inside of yourselves is full of un-  
 15 righteousness and wickedness. Ye foolish  
 ones, did not he that made that which is  
 outside, make that which is inside also?  
 16 Now give your substance as alms, and all  
 things are clean unto you. " 41  
 17 And there came up to him Pharisees and Mk. 7 1  
 18 scribes from Jerusalem; and when they had  
 seen that some of his disciples ate their  
 bread without having washed their hands,  
 19 they found fault with them. For all the  
 Jews and Pharisees, unless they wash their  
 hands thoroughly, eat not, because they hold  
 20 to the tradition of the elders: and that  
 which is bought from the market, except

<sup>1</sup> Or, "with thee are."

<sup>2</sup> Lit. "before his eating."

they wash *it*, they eat not: and many other things they keep of those which they have received in the way of washings of cups, and measures, and brazen vessels, and couches.

- 20** **21** And the scribes and Pharisees asked him, Why walk not thy disciples according to the traditions of the elders, but eat bread without having washed their hands? Jesus answered, and said unto them, Why do ye also transgress the commandment of God because of your tradition? God said, Honour thy father and mother: and, Whosoever shall reproach his father or his mother, let him die the death: but ye say, If a man shall say to his father or to his mother, Whatsoever thou receivest<sup>1</sup> from me is a sacred gift, *then he is free*. And ye do not allow him to do anything for his father or his mother. And ye make vain and reject the word of God because of the tradition which ye have delivered. And ye command about the washing of cups and pots: and many such like things ye do.
- 27** For leaving the commandment of God, ye hold fast the tradition of men. Do ye well, when ye transgress against the commandment of God, that ye may keep your tradition? Ye hypocrites, well did Isaiah the prophet prophesy of you, saying,
- 30** This people honoureth me with their lips; But their heart is very far from me.
- 31** But in vain do they reverence me, Teaching the commandments of men.
- 32** And Jesus called unto him the whole multitude, and said unto them, Hear me all of you, and understand: there is nothing outside the man that, going into him then, can defile him: but that which proceedeth out

Mk. 7 5

Mt. 15 3

Mk. 7 10<sup>a</sup>

Mk. 7 11

Mk. 7 12

Mk. 7 13

Mk. 8 8<sup>a</sup>

Mk. 9 9

Mk. 15 7

Mk. 8 8

Mk. 9 9

Mk. 7 14

Mk. 15 15

<sup>1</sup> The Arabic is corrupt: a change in the pointing only solves the difficulty.  
But cf. 4

- 20 34 of him, that is what defileth the man. If Mk. 7 16  
any man hath ears to hear, let him hear.
- 35 Then his disciples came near, and said unto Mt. 15 12  
him, Knowest thou that the Pharisees that  
heard this saying, were filled with indigna-
- 36 tion ? He answered, and said unto them, „ 13  
Every planting which my Father, which is  
in the heavens, planted not, shall be rooted
- 37 up. Let them alone: for they, whilst „ 14  
they are blind, lead the blind. And if a  
blind man guide a blind man, both fall into  
a pit.
- 38 And when Jesus had entered into the Mk. 7 17<sup>a</sup>  
house from the multitude, Simon Cephas Mt. 15 15  
asked him, saying unto him, Lord, explain
- 39 unto us this parable. He saith unto them, Mk. 7 18  
Do ye also so comprehend not? Under-  
stand ye not that everything entering the  
man from without cannot render him un-
- 40 clean; because it entereth not into his heart; „ 19  
it goeth into his stomach only, and from  
thence is cast out in purgation, which
- 41 maketh all meats clean? That which Mt. 15 18  
proceedeth out of a man's mouth, cometh  
forth out of the heart; and this is what
- 42 defileth the man. From within, out of the Mk. 7 21  
heart of men, evil thoughts proceed,
- 43 adulteries, fornications, thefts, false wit- „ 22  
ness, murders, injustice, wickedness, deceit,  
folly, an evil glance, railing, pride, foolish-
- 44 ness: all these evil things proceed from „ 23  
within out of the heart; and these are
- 45 what defile the man. But if any one eat Mt. 15 20<sup>b</sup>  
without having washed *his* hands, he is  
not defiled.
- 46 And Jesus went out thence, and came {Mt. 15 21<sup>a</sup>  
into the borders of Tyre and Sidon. And {Mk. 7 24<sup>b</sup>  
he entered into a house, and was unwilling  
that any one should know about him:
- 47 and he could not be hid. For straight- „ 25

- way a woman of Canaan heard of him,  
whose daughter had an unclean spirit.
- 20** 48 And the woman was a Gentile from Mk. 7 26<sup>a</sup>  
49 Emesa<sup>1</sup> of Syria. And she came out, Mt. 15 22<sup>b</sup>  
and cried after him, saying, Have mercy  
on me, O Lord, thou son of David; my  
daughter is very grievously vexed with a  
50 devil. And he answered her not a word. " 23  
And his disciples came near, and besought  
him, saying, Send her away, for she crieth  
51 after us. He answered, and said unto them, " 24  
I was not sent but unto the sheep that  
have wandered from the house of Israel.  
52 But she came and worshipped him, saying, " 25  
53 Lord, help me, have mercy on me. Jesus " 26  
said unto her, It<sup>2</sup> is not good that the  
children's bread should be taken, and cast  
54 to the dogs. But she said, Yea, Lord: even " 27  
the dogs eat of the crumbs which fall from  
55 their masters' table, and live. Then Jesus " 28<sup>a</sup>  
saith unto her, O woman, great is thy faith:  
56 be it done unto thee even as thou wilt. Go, Mk. 7 29<sup>b</sup>  
and for this saying the devil is gone out of  
57 thy daughter. And her daughter was healed Mt. 15 28<sup>b</sup>  
58 in that hour. And the woman went away Mk. 7 30  
unto her house, and found her daughter laid  
upon the bed, and that the devil was gone  
out of her.
- 21** 1 And again Jesus went out from the " 31  
borders of Tyre and Sidon, and came unto  
the sea of Galilee, towards the borders of  
2 Decapolis. And they brought unto him a " 32  
deaf and dumb man; and sought from him

<sup>1</sup> Lit. Hims, the chief city of Phoenicia, now called Homs. "Hims of Syria" may have come into the text from a corrupt reading of the Syriac for "Syro-Phoenician." The name Justa is given to this woman in the Clementine *Homilies*; and as the quotations from the gospel narrative in that work appear to have been taken from the *Diatessaron*, the name Justa may have been put there by Tatian.

<sup>2</sup> Omitting Mark vii. 27, "Let the children first be filled."

- that he would lay his hand upon him, and  
 21 3 heal him. And leading him out from the Mk. 7 33  
 multitude, he went away by himself, and  
 spitting on his own fingers,<sup>1</sup> put them into  
 4 his ears, and touched his tongue; and look- „ 34  
 ing up into heaven, he sighed, and saith  
 5 unto him, Be opened. And in that hour „ 35  
 his ears were opened, and the bond of his  
 tongue was loosed, and he spake readily.  
 6 And Jesus charged them much, that they „ 36  
 should tell this to no man: and all things,  
 which he forbade them, they published the  
 7 more. And they were much astonished, „ 37  
 saying, He doeth all things well: he hath  
 made even the deaf to hear, and the dumb  
 to speak.
- 8 And as he was passing through the land Jn. 4 4  
 9 of Samaria,<sup>2</sup> he came to a city of the „ 5  
 Samaritans, that is called Sychar, near to  
 the parcel of ground that Jacob gave to his  
 10 son Joseph: and Jacob's spring of water „ 6  
 was there. And Jesus, being wearied with  
 the toil of his journey, sat by the spring.  
 11 The time was about the sixth hour. And „ 7  
 there came a woman of Samaria to draw  
 water: Jesus said unto her, Give me water,<sup>3</sup>  
 12 that I may drink. Now his disciples were „ 8  
 gone into the city to buy themselves food.  
 13 The Samaritan woman therefore said unto „ 9  
 him, How dost thou, since thou art a Jew,  
 ask of me, which am a Samaritan woman,  
 to give thee to drink? (For Jews have no

<sup>1</sup> MS. W<sup>d</sup> has a similar reading.

<sup>2</sup> Tatian seems to make this happen on the way from Galilee to Judaea, if we connect it with the opening of this chapter—this is the reverse of S. John's order (John iv. 3). Yet at the close of this visit (xxi. 47) Jesus departs from Sychar to Galilee, as in S. John's Gospel. Perhaps we should rather understand an interval between ver. 7 and 8, during which Jesus has gone to Judaea, so that he is now on his return journey.

<sup>3</sup> So Ephraem. Added by Tatian for explanation, not to support Encratite views.

- 21 14 dealings with Samaritans.) Jesus answered, Jn. 4 10  
 and said unto her, If thou knewst the gift  
 of God, and who it is that said to thee,  
 Give me to drink; thou wouldest have asked  
 of him, and he would have given thee  
 15 the water of life. The woman said unto  
 him, Sir, thou hast no bucket, and the well  
 is deep: from whence hast thou the water  
 16 of life? Art thou greater than our father  
 Jacob, who gave us this well, and drank  
 thereof himself, and his children, and his  
 17 cattle? Jesus answered, and said unto her,  
 Every one that drinketh of this water shall  
 18 thirst again: but whosoever drinketh of the  
 water, that I shall give him, shall never  
 thirst; but<sup>1</sup> the water that I shall give  
 him, shall become in him a spring of water  
 19 springing up unto eternal life. The woman  
 said unto him, Sir, give me of this water,  
 that I thirst not again, nor come to draw  
 20 from hence. Jesus said unto her, Go, and  
 21 call thy husband, and come hither. She  
 said unto him, I have no husband. Jesus  
 said unto her, Thou saidst well, I have no  
 22 husband: thou hast had five husbands; and  
 he whom thou now hast is not thy husband:  
 23 and in this thou spakest truly. The woman  
 said unto him, Sir, I see that thou art a prophet.  
 24 Our fathers worshipped in this mountain;  
 and ye say, that at Jerusalem is the place  
 25 where *men* ought to worship. Jesus said  
 unto her, O woman, believe me, the hour  
 cometh, when neither in this mountain, nor  
 in Jerusalem, shall ye worship the Father.  
 26 Ye worship that which ye know not: but  
 we worship that which we know: for salva-  
 27 tion is from the Jews. But the hour shall  
 come, and now is, when the true worshippers  
 shall worship the Father in spirit and truth:

<sup>1</sup> John iv. 14 is made to begin here as in the Vulgate.

for the Father also seeketh such worshippers.

- 21** 28 For God is a Spirit: and they that worship him, must worship him in spirit and truth. Jn. 4 24
- 29 The woman said unto him, I know that the Messiah will come: when therefore he is 25
- 30 come, he will teach us all things. Jesus „ 26
- said unto her, I that speak with thee, „
- 31 am *he*. And meanwhile his disciples „ 27
- came, and marvelled how he was speaking with a woman: yet no one of them said unto him, What seekest thou? or, Why
- 32 speakest thou with her? And the woman „ 28
- left her waterpot, and went away into the
- 33 city, and said to the men, Come, and see a „ 29
- man which told me all things that I have
- 34 done. Perhaps he is the Messiah? And „ 30
- some went out of the city, and came to him.
- 35 In the meanwhile his disciples besought „ 31
- 36 him, saying unto him, Master, eat. But he „ 32
- said unto them, I have food to eat, that ye
- 37 know not. The disciples therefore said one „ 33
- to another, Hath any man brought him
- 38 what he could eat? Jesus said unto them, „ 34
- My food is to do the will of him that sent
- 39 me, and to accomplish his work. Say not „ 35
- ye, that there are yet four months, and the
- harvest will come? behold, I say unto you,
- lift up your eyes, and see the countries,
- that they are white; for the harvest is come
- 40 before the time. And he that reapeth re- „ 36
- ceiveth his hire, and gathereth the fruit of
- life eternal; and he that soweth, and he
- 41 that reapeth, rejoice together. For herein „ 37
- is the saying true,<sup>1</sup> There is one that soweth,
- 42 and there is another that reapeth. I sent „ 38
- you to reap that whereon ye have not
- laboured: others have laboured, and ye have
- entered into their labours.
- 43 And from that city many of the Samari- „ 39

<sup>1</sup> Lit. "herein is the saying of truth found."

tans believed on him because of the word  
of the woman, who bare witness and said,  
He told me all things that I have done.

- 21** 44 And when the Samaritans were come unto him, they besought him to abide with them : Jn. 4 40
- 45 and he abode with them two days. And many believed on him because of his speech ; „ 41
- 46 and they said to the woman, Now we believe on him, not because of thy saying : for we ourselves have heard, and know that this is indeed the Messiah, the Saviour of the world. „ 42
- 47 And after the two days Jesus went forth from thence, and departed into Galilee. „ 43
- 48 And<sup>1</sup> Jesus testified that a prophet hath no honour in his own country. When therefore he was come unto Galilee, the Galilaeans received him. „ 44
- „ „ 45<sup>a</sup>
- 22** 1 And when Jesus was come to a certain village, there came near unto him a man full of leprosy :<sup>2</sup> and falling down at his feet, he besought him, saying, If thou wilt, thou
- 2 canst make me clean. And Jesus had compassion on him, and stretched forth his hand, and touched him, and said, I will that thou
- 3 be made clean. And straightway the leprosy departed from him, and he was made clean. „ 41
- „ „ 42
- 4 And he strictly charged him, and sent him out, and said unto him, See thou tell no man : but go thy way, show thyself to the priests, and offer for thy cleansing an offering, even as Moses commanded, for their
- 5 testimony. But he went out, and began to publish it much, and to spread abroad the „ „ 43
- „ „ 44
- 6 ■ 45<sup>a</sup>

<sup>1</sup> Instead of "For."

<sup>2</sup> Professor Fuller, in his article on Tatian in Smith's *Dictionary of Christian Biography*, suggests that this miracle may have been put so late as a continuation of the subject of cleansing begun at xx. 13, and which he thinks has been going on in different forms ever since. The *Codex Fuldensis* has it earlier.

- news, insomuch that Jesus could not openly enter into any of the cities, because his fame was spread abroad exceedingly, but he was  
**22** 7 without in a desert place: and much people came to him from many places to hear his word, and to be healed of their infirmities. Lu. 5 15<sup>b</sup>
- 8 And he withdrew himself from them into „ 16  
 the desert, and prayed.
- 9 After that there was a feast of the Jews, Jn.<sup>1</sup> 5 1 and Jesus went up to Jerusalem.
- 10 Now there was at Jerusalem a place prepared for bathing, which is called in Hebrew „ 2
- 11 House of Mercy,<sup>2</sup> having five porches. In „ 3  
 these lay a great multitude of *them that were* sick, blind, lame, and withered, waiting for
- 12 the moving of the water. For the angel „ 4  
 went down at fixed seasons<sup>3</sup> into the place of bathing, and moved the water. And the first who should go down after the movement of the water, all the infirmities that
- 13 were in him were cured. And a certain „ 5  
 man was there, that was already suffering from a disease for thirty and eight years.
- 14 When Jesus saw him lying, and had learnt „ 6  
 that he had *it* a long time,<sup>4</sup> he said unto him, Wishest thou to be made whole?
- 15 The sick man answered, and said, Yea, Lord, „ 7  
 I have no man, when the water is moved, to put me into the bath: but while I am coming, another passeth before me, and goeth
- 16 down. Jesus said unto him, Arise, take up „ 8
- 17 thy bed, and walk. And straightway the „ 9  
 man was made whole, and arose, and took up his bed, and walked. Now that day was

<sup>1</sup> Repeated xxx. 31.

<sup>2</sup> "Bait ar Rahma"—the Arabic equivalent of the Syriac Bethesda, which the translator should have left unchanged, especially after saying "in Hebrew."

<sup>3</sup> Or, "season after season ;" lit. "in the season after the season."

<sup>4</sup> Lit. "had a long time."

- 22** 18 the sabbath. And when the Jews saw him Jn. 5 10  
 that had been healed, they said unto him,  
 It is the sabbath day: thou hast no right  
**19** to take up thy bed. He answered, and said „ 11  
 unto them, He that made me whole<sup>1</sup>, the  
 same said unto me, Take up thy bed, and  
**20** walk. They asked him therefore, Who is „ 12  
 the man that said unto thee, Take up thy bed,  
**21** and walk? But he that had been made whole, „ 13  
 knew not who it was: for Jesus turned  
 aside from that place into another because  
 of the press of the multitude, which was  
**22** there. And after two days Jesus met him „ 14  
 in the temple, and said unto him, Behold,  
 thou art whole, sin no more, lest something  
**23** worse befall thee. And the man went away „ 15  
 and told the Jews, that it was Jesus, who  
**24** made him whole. For these things did the „ 16  
 Jews persecute<sup>2</sup> Jesus, and sought to kill  
 him, because he did these things on the  
**25** sabbath. But Jesus said unto them, My „ 17  
 Father worketh until now, and I also work.  
**26** And for this especially the Jews sought to „ 18  
 kill him, not only because he brake the  
 sabbath, but also because he said God was  
 his Father, and made himself equal with  
**27** God. Jesus answered, and said unto them, „ 19  
 Verily, verily, I say unto you, The Son can  
 do nothing of himself, but whatsoever he  
 seeth the Father doing: whatsoever the  
 Father doeth, this the Son also doeth in  
**28** like manner. The Father loveth his Son, „ 20  
 and sheweth him all things that himself  
 doeth: and greater works than these will  
**29** he shew him, that ye may marvel. For „ 21  
 even as the Father raiseth the dead, and  
 quickeneth them, so the Son also quickeneth  
**30** whom he will. For neither doth the Father „ 22  
 judge any man, but he hath given all judg-

<sup>1</sup> Lit. "exempt."<sup>2</sup> Or, "cast out."

- 22 31 ment unto the Son ; that all may honour the Jn. 5 23  
 Son, even as they honour the Father. And  
 he that honoureth not the Son honoureth  
 32 not the Father which sent him. Verily, " 24  
 verily, I say unto you, He that heareth my  
 word, and believeth him that sent me, hath  
 eternal life, and shall not come into judg-  
 ment, but shall pass from death unto life.  
 33 Verily, verily, I say unto you, The hour " 25  
 shall come, and now is, when the dead shall  
 hear the voice of the Son of God ; and who-  
 34 soever hear shall live. For even as the " 26  
 Father hath life in himself, so gave he to  
 35 the Son also to have life in himself : and " 27  
 also authority to execute judgment, because  
 36 he is the Son of man. Marvel not at this : " 28  
 || namely the arrival of the hour, in which all  
 that are in the tombs shall hear his voice,  
 37 and shall come forth ; they that have done " 29  
 good, unto the resurrection of life ; but they  
 that have done evil, unto the resurrection of  
 judgment.  
 38 I can of myself do nothing : but even " 30  
 as I hear, I judge : and my judgment is  
 righteous. I seek not mine own will, but  
 39 the will of him that sent me. If I bear " 31  
 witness of myself, my witness is not true.  
 40 It is another that beareth witness of me ; " 32  
 and I know that the witness which he  
 41 beareth of me is true. Ye have sent unto " 33  
 John, and he hath borne witness unto the  
 42 truth. But I seek not witness from man : " 34  
 howbeit I say this, that ye may be saved.  
 43 He was the lamp that burneth and shineth : " 35  
 and for the while ye were willing to boast  
 44 in his light. But I have witness greater " 36  
 than that of John : the works which the  
 Father hath given me to accomplish them,  
 the very works that I do, bear witness of  
 45 me, that the Father hath sent me. And " 37

- the Father which sent me, himself hath borne witness of me. Ye have neither heard his voice at any time, nor seen his
- 22** 46 form. And his word is not confirmed in Jn. 5 38 ✓  
 you: for whom he sent, him ye believe not.
- 47** Seek ye the scriptures, in which ye boast " 39  
 that ye have eternal life; and they are they
- 48** which bear witness of me; and ye are unwilling " 40  
 to come to me, that ye may have
- 49** eternal life. I seek not glory from men. " 41
- 50** But I know you, that the love of God is " 42
- 51** not in you. I am come in my Father's " 43  
 name, and ye received me not: but if another come in his own name, him ye will receive.
- 52** How can ye believe, which<sup>1</sup> receive glory " 44  
 one of another, and seek not glory from
- 53** the only God? Think ye that I am going " 45  
 to accuse you to the Father? there is one that accuseth you, even Moses, in whom ye
- 54** boast. If ye had believed Moses, ye would " 46  
 have believed me also; of me Moses wrote.
- 55** But if ye believe not his writings, how " 47  
 shall ye believe my words?
- 23** 1 And Jesus departed thence, and came nigh Mt. 15 29  
 unto the sea of Galilee; and he went up  
 2 into the mountain, and sat there. And " 30<sup>a</sup>  
 there came unto him great multitudes, having  
 with them the lame, blind, dumb, withered,  
 and many others, and they cast them down  
 3 at the feet of Jesus: for they had seen all Jn.<sup>2</sup> 4 45 ✕  
 the signs that he did at Jerusalem, when  
 they were assembled on the feast day: and  
 4 he healed them all: and the multitudes Mt. 15 30<sup>b</sup>  
 wondered, when they saw the dumb speak- " 31  
 ing, the withered healed, the lame walking,  
 and the blind seeing: and they magnified  
 the God of Israel.

<sup>1</sup> Or, "seeing that ye."

<sup>2</sup> A passing remark of the evangelist, which Tatian displaced to improve ¶—  
 the order.

- 23 5 And Jesus called his disciples together, Mt. 15 32  
 and said unto them, I have compassion on this multitude, because they are continuing with me three days, and have nothing to eat: and I am unwilling to send them away fasting, lest they faint in the way, for some of 6 them are come from far. His disciples said unto him, Whence should we have in the desert the bread, wherewith we may fill all 7 this multitude? Jesus saith unto them, How many loaves have ye? They said unto 8 him, Seven, and a few small fishes. And he commanded the multitudes to lie down 9 on the ground; and he took the seven loaves and the fishes; and he blessed, and brake, and gave to his disciples to set before them; and the disciples set *them* before the multitudes. And they did all eat, and were filled: and they took up seven baskets full, which remained over of the broken pieces. 10
- 11 And they that did eat, were four thousand 12 men, besides women and children. And when the multitudes were gone away, he went up into the boat, and came into the borders of Magheda.
- 13<sup>1</sup> And the Pharisees and Sadducees came unto him, and began to question with him, seeking of him, that he would show them 14 a sign from heaven, tempting him. And Jesus sighed in himself, and said, What sign seeketh this evil and adulterous generation? it seeketh after a sign; and there shall no sign be given unto it, but the sign 15 of Jonah the prophet. Verily I say unto you, There shall no sign be given unto this 16 generation. And he sent them away, and went up into the boat; and they departed across the sea.

<sup>1</sup> With ver. 13-15 cf. xvi. 1-4; see also notes to xiv. 37 and 39.

<sup>2</sup> This is blended with Mark viii. 12.

Mk. 8 3<sup>b</sup>

Mt. 15 33

" 34

" 35

" 36

" 37

" 38

" 39

" 16 1<sup>a</sup>

Mk. 8 11<sup>b</sup>

" 12<sup>a</sup>

Mt. 2 16 4<sup>b</sup>

Mk. 8 12<sup>b</sup>

" 13

- 23 17 And his disciples forgot to take bread; Mk. 8 14  
 for they had not even one loaf in the boat ¶
- 18 with them. And Jesus charged them, saying, Take heed, and beware of the leaven of the Pharisees and Sadducees, and of the ¶ 15  
 19 leaven of Herod. But they reasoned among themselves, because they had taken no bread Mt. 16 7  
 20 with them. And Jesus perceiving it said „ 8<sup>a</sup>  
 unto them, O ye of little faith, why reason ye within yourselves, and are anxious because ye have no bread? do ye not yet perceive, nor understand? is your heart still hard? Mk. 8 17<sup>b</sup>
- 21 Having eyes, see ye not? and having ears, - 18  
 hear ye not? and do ye not remember,  
 22 when I brake the five loaves unto the five „ 19 thousand, how many baskets<sup>1</sup> full of broken pieces ye took up? They said, Twelve.
- 23 He said unto them, And again the seven „ 20 unto the four thousand: how many baskets<sup>2</sup> full of broken pieces took ye up? They
- 24 said, Seven. He said unto them, How do ye { Mk. 8 21<sup>a</sup>  
 not perceive, that I spake not to you concerning bread, but that ye should beware of Mt. 16 11  
 the leaven of the Pharisees and Sadducees?
- 25 Then understood they how that he said not, Mt. 16 12  
 that they should beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees, which he called leaven. ¶ - X
- 26 After these things he came unto Beth-saida; and they brought to him a certain blind man, and besought him to touch him. Mk. 8 22
- 27 And he took hold of the blind man's hand, - 23 and brought him outside the village. And when he had spit on his eyes, and applied his own hand, he asked him, What seest thou? And the blind man looked up,<sup>4</sup> and ¶ „ , 24 said unto him, I see men as trees walking.

<sup>1</sup> Arabic, "sinn."<sup>2</sup> Arabic, "zumbil," a basket of palm leaves.<sup>3</sup> No MSS. support this reading, which is evidently due to Tatian. ¶ -<sup>4</sup> Or, "considered."

- 23 29 And again he laid his hand upon his eyes, Mk. 8 25  
     and they were restored, and he saw all  
 30 things clearly. And he sent him away to „ 26  
     his home, saying, Do not either enter into  
     the village, or tell anyone in the same.
- 31 And Jesus went forth and his disciples „ 27<sup>a</sup>  
     into the villages of Caesarea Philippi: and  
 32 as he was walking in the way, himself and Mt. 16 13<sup>b</sup>  
     his disciples apart, he asked his disciples,  
     saying, What<sup>1</sup> do men say concerning me,  
 33 that I, the Son of man, am? They said „ 14  
     unto him, Some say John the Baptist; and  
     some, Elijah; but others, Jeremiah,<sup>2</sup> or one  
 34 of the prophets. He said unto them, But „ 15  
 35 ye, who say ye that I am? Simon Cephas „ 16  
     answered, and said, Thou art the Messiah,  
 36 the Son of the living God. Jesus answered, „ 17  
     and said unto him, Blessed art thou Simon  
     son of Jonah: flesh and blood hath not  
     revealed it unto thee, but my Father which  
 37 is in the heavens. And I say unto thee, „ 18  
     that thou art the rock, and upon this rock I  
     will build my church; and the gates of the  
 38 lower world shall not subdue it. I will give „ 19  
     unto thee the keys of the kingdom of the  
     heavens, and whatsoever thou shalt bind on  
     earth shall be bound in heaven: and what-  
     soever thou shalt loose on earth shall be  
 39 loosed in heaven. And he charged his „ 20  
     disciples, and warned them, that they should  
     tell no man concerning him, that he was the  
     Messiah.
- 40 And from that time Jesus began to show „ 21<sup>a</sup>  
     unto his disciples, how that he must go unto  
 41 Jerusalem, and suffer many things, and be Mk. 8 31<sup>b</sup>

<sup>1</sup> S. Luke supposes this question put shortly after the return of the twelve, who may very naturally have heard opinions expressed during their journey. Tatian, however, preferred S. Matthew's order, which is supported by S. Mark.

<sup>2</sup> Cf. note to xviii. 3.

rejected by the elders, and by the chief priests, and by the scribes, and be killed, and

**23** 42 on the third day rise again. And he spake clearly. And Simon Cephas, as if sympathising<sup>1</sup> with him, said, Be this far from thee,

43 Lord: and he, turning about, and looking at 44 his disciples, rebuked Simon, saying, Get

thee behind me, Satan: thou art a stumbling block unto me: for thou thinkest not those things which belong to God, but those which belong to men.

45 And he called unto him the multitudes with his disciples, and said unto them, He that wisheth to come after me, let him deny himself, and take up his cross daily, and

46 follow me. And whosoever wisheth to save his life shall lose it; but whosoever loseth his life for my sake, and for the sake of my

47 gospel, shall save it. What doth a man profit, if he gain the whole world, and lose

48 his own soul, or damage it? or what shall a 49 man give in exchange for his soul? Who-

soever shall deny me and my words in this sinful adulterous generation, the Son of man also shall deny him, when he cometh in the

glory of his Father with the holy angels.

50 For the Son of man is about to come in the glory of his Father with his holy angels; and then shall he render unto every man according to his works.

**24** 1 And he said unto them, Verily I say unto you, there are indeed some standing here, which shall not taste of death, till they see the kingdom of God coming in power, and the Son of man coming in his kingdom.

Mk. 8 32<sup>a</sup>

Mt. 16 22

Mk. 8 33<sup>a</sup>

Mt. 16 23<sup>b</sup>

Lu. 9 23<sup>b</sup>

Mk. 8 35

Lu. 9 25

Mk. 8 37

" 38

Mt. 16 27

Mt. 16 28<sup>b</sup>

<sup>1</sup> Or, " vexed."

<sup>2</sup> Called viii. 39 as in the Vulgate, and all the verses from Mark ix. are numbered one less than in our Authorised Version; the numbers of the Authorised Version are given here.

**24** 2 And after six days Jesus took with him Mt. 17 1  
 Simon Cephas, and James, and John his brother, and brought them unto a high 3 mountain, the three of them apart. And Lu. 9 29<sup>a</sup>

as they were praying<sup>1</sup> Jesus was transfigured, and made into the form of another 4 person, and his face did shine as the sun, Mt. 17 2<sup>b</sup>  
 and his raiment became exceeding white Lu. 9 29<sup>b</sup>  
 as snow, and even as the brightness of lightning, so that nothing on earth can 5 become so white. And there appeared Mk. 9 3<sup>b</sup>  
 unto him<sup>2</sup> Moses and Elijah talking with 6 Jesus. And they thought that his decease, Lu. 9 31<sup>b</sup>  
 destined to be accomplished at Jerusalem,  
 7 was already come. Now Simon and they „ 32  
 that were with him were oppressed with  
 the drowsiness of sleep, and they were scarcely awakened,<sup>3</sup> and they saw his glory,  
 8 and the two men that stood with him. And „ 33<sup>a</sup>  
 when these had begun to depart from him,  
 Simon saith unto Jesus, Master, it is a good 9 thing that we are here: if thou wilt, let us Mt. 17 4<sup>b</sup>  
 make here three tabernacles; one for thee, Lu. 9 33<sup>c</sup>  
 and one for Moses, and one for Elijah, not knowing what he said, because of the fear 10 which had seized them. While he was yet Mt. 17 5<sup>a</sup>  
 saying this, thereupon a bright cloud over-  
 11 shadowed them: and when they had seen Lu. 9 34<sup>b</sup>  
 Moses and Elijah<sup>4</sup> entering into the cloud,  
 12 they feared again. And a voice was heard Mt. 17 5<sup>b</sup>  
 out of the cloud, saying, This is my beloved Son, whom I have chosen;<sup>5</sup> hear ye him.

<sup>1</sup> The Ferrar group of MSS. has this reading in Mark ix. 3, showing that those MSS. are influenced by the *Diatessaron*. Tatian used considerable freedom of harmonisation throughout this passage.

<sup>2</sup> "Him" is apparently an error of the Arabic for "them;" there is no such reading in any other MS.

<sup>3</sup> Or, "by an effort they wakened themselves."

<sup>4</sup> The Peschito has "Moses and Elijah;" and the Curetonian Syriac implies that they were the ones that entered the cloud.

<sup>5</sup> Cf. Revised Version, Luke ix. 35, "my chosen."

- 24 13 And when this voice was heard, Jesus was Lu. 9 36<sup>a</sup>  
 14 found alone. And when the disciples heard Mt. 17 6  
     the voice, they fell on their face for the fear  
 15 which had seized them. And Jesus came, " 7  
     and touched them, and said, Arise, be not  
 16 afraid. And lifting up their eyes they saw " 8  
     Jesus even as he was.<sup>1</sup>
- 17 And as they were coming down from the " 9  
     mountain, Jesus commanded them, and said  
     unto them, Tell no man what ye have seen,  
     until the Son of man riseth again from the  
 18 dead. And they kept the saying among Mk. 9 10<sup>a</sup>  
     themselves, and told no man in those days Lu. 9 36<sup>b</sup>  
 19 that which they had seen. And they Mk. 9 10<sup>b</sup>  
     reasoned among themselves, What is this  
     word which he said unto us: When I shall  
 20 have risen from the dead? And his disciples " 2 11<sup>a</sup>  
     asked him, saying, What is it then that the Mt. 17 10<sup>b</sup>  
     scribes say, that Elijah must first come?  
 21 He saith unto them, Elijah will come first to Mk. 9 12  
     restore<sup>3</sup> all things; and how it was written  
     of the Son of man that he should suffer  
 22 many things and be rejected. But I say " 13  
     unto you, Elijah is come, and they knew  
     him not, and did unto him whatsoever they  
 23 wished, even as it is written of him. Even Mt. 17 12<sup>b</sup>  
     so the Son of man is going to suffer from  
 24 them. Then understood the disciples, that " 13  
     he had spoken unto them of John the  
     Baptist.
- 25 And on the day whereon they came Mk. 9 14  
     down from the mountain, there met him a  
     multitude of many men, standing with his  
     disciples; and the scribes were discussing  
 26 with them. And when the men saw Jesus, " 15

<sup>1</sup> Perhaps an allusion to "as he is" (1 John iii. 2). As these words are evidently due to Tatian, this would imply that the first epistle of S. John was known to him.

<sup>2</sup> Or, Matt. xvii. 10<sup>a</sup>.

<sup>3</sup> Or, "put in order."

they were terrified, and in the midst of their joy<sup>1</sup> saluted him.<sup>2</sup>

- 24** 27 In that very day there came certain Lu. 13 31  
of the Pharisees, saying to him, Get thee  
out, and go hence: for Herod seeketh to  
kill thee.<sup>3</sup> Jesus saith unto them, Go, and  
say to that fox, Behold, I cast out devils  
and perform cures to-day and to-morrow,  
and the third day I shall be perfected.      32
- 29** Howbeit I must be careful to-day and to-  
morrow, and depart the day following: for  
a prophet cannot perish outside Jerusalem.      33
- 30** And after that a man from the multitude  
came to him, and falling on his knees, said  
unto him, I beseech thee, O Lord, look upon  
my son; he is my only one: for a spirit  
cometh unexpectedly upon him, and he be-  
cometh lunatic, and feeleth ill.<sup>4</sup> And where-  
soever it falleth in with him, it dasheth him  
down: and he foameth, and grindeth with  
his teeth, and trembleth.<sup>5</sup> And oft-times it Mt. 17 15<sup>c6</sup>  
casteth him into the water and into the fire  
to destroy him: and it hardly departeth Lu. 9 39<sup>c</sup>
- 34** from him after it hath torn him. And I Mt. 17 16  
brought him to thy disciples, and they could  
not cure him. Jesus answered, and said, O „ 17
- faithless and perverse generation, how long  
shall I be with you? and how long shall I  
bear with you? bring thy son hither. And Mk. 9 20
- he brought him unto him: and when he  
saw him, straightway the spirit struck him;  
and falling on the ground, he raged and  
foamed. And Jesus asked his father, How „ 21

<sup>1</sup> Possibly due to a misreading of the Greek.

<sup>2</sup> Omitting Mark ix. 16, "And he asked the scribes, What question ye with  
them?"

<sup>3</sup> No reason is apparent for the insertion of this incident between the  
Transfiguration and the cure of the demoniac boy.

<sup>4</sup> Lit. "meeteth evil."

<sup>5</sup> Or, "crieth out."

<sup>6</sup> Parts of ver. 15 are called 14<sup>c</sup> and 14<sup>d</sup> in the Arabic.

- long time is it during which he *hath been* so? And he said, From youth even until  
**24** 38 now: but wherein thou canst, Lord, help me, Mk. 9 22<sup>b</sup>  
 39 and have compassion on me. Jesus saith, " 23  
 unto him, If thou canst believe: then all  
 things are possible to him that believeth.  
 40 And straightway, weeping, the father of the " 24  
 child cried out, saying, I believe, Lord; help  
 41 thou my lack of faith. And when Jesus " 25  
 saw a running together of men, and their  
 assembling together at the cry, he rebuked  
 the unclean spirit, saying unto him, Thou  
 deaf spirit which speakest not, I command  
 thee, come out of him, and enter no more  
 42 into him. And the spirit the devil,<sup>1</sup> crying " 26  
 out much, and rending him, went out: and  
 the child fell as dead; and many thought  
 43 that he was dead. But Jesus took him by " 27<sup>a</sup>  
 the hand, and raised him up, and gave him Lu. 9 42<sup>b</sup>  
 44 to his father: and the boy was cured from Mt. 17 18<sup>b</sup>  
 that hour. And they were all astonished Lu. 9 43<sup>a</sup>  
 at the greatness of God.  
 45 And when Jesus had entered into the Mk. 9 28  
 house, his disciples came near,<sup>2</sup> and question-  
 ing him between themselves and him, they  
 said unto him, Why could not we cure him?  
 46 Jesus said unto them, Because of your lack Mt. 17 20  
 of faith: verily I say unto you, If ye have  
 faith as a grain of mustard seed, ye shall  
 say unto this mountain, Remove hence; and  
 it shall remove; and nothing shall with-  
 47 stand you: for this kind can be cast out by Mk. 9 29  
 nothing, save by fasting and prayer.  
 48 And when he had gone forth from thence, " 30  
 they passed through Galilee; and he was  
 unwilling that any man should know about  
 49 him. And <sup>3</sup> he taught his disciples, and said " 31<sup>a</sup>

<sup>1</sup> Lit. "the Satan."<sup>2</sup> Cf. Matt. xvii. 19.<sup>3</sup> Omitting Luke ix. 43<sup>b</sup>, "But while they wondered every one at all things that Jesus did."

- unto them, Keep ye these sayings in your Lu. 9 44<sup>a</sup>  
**24** 50 ears and hearts. For the Son of man shall Mk. 9 31<sup>b</sup>  
 be delivered up into the hands of men, and  
 they shall kill him; and when he is killed,  
**51** he shall rise again on the third day. But Lu. 9 45  
 they knew not the word, which he said unto  
 them, for it was hidden from them, that  
 they should not understand it: and they  
 were afraid to ask him about this matter.  
**52** And they were exceeding sorry. / Mt. 17 23<sup>b</sup>  
**25** 1 In that day this questioning arose among Lu. 9 46  
 the disciples, for they said, Who of them  
**2** was the greater? And when they were Mk. 9 33  
 come to Capernaum, and had entered into  
 the house, Jesus saith unto them, What  
 were ye reasoning among yourselves in the  
**3** way? But they held their peace, since ■ 34<sup>a</sup>  
 they had reasoned about this.  
**4** And when Simon was gone outside, they Mt. 17 24<sup>b</sup>  
 that received the didrachma<sup>1</sup> of the tribute,  
 came to Cephas, and said unto him, Doth  
**5** not your master pay the didrachma? He „ 25  
 saith unto them, Certainly. And when  
 Cephas had entered into the house, Jesus  
 anticipated him, saying unto him, What  
 thinkest thou, Simon? the kings of the  
 earth, from whom do they receive toll and  
 tribute? from their sons, or from strangers?  
**6** Simon said unto him, From strangers. Jesus „ 26  
 said unto him, Therefore the sons are free.  
 Simon saith unto him, Yea. Jesus said  
 unto him, Give thou also unto them as if a  
**7** stranger.<sup>2</sup> And lest it should distress them, „ 27  
 go thou to the sea, and cast a hook; and  
 when thou hast opened the mouth of the  
 fish that first cometh up, thou shalt find a  
 stater: that take, and give it for me and thee.  
**8** In that hour came the disciples unto „ 18 I  
 Jesus, and said unto him, Who, think you,

<sup>1</sup> Lit. "two dirhems."<sup>2</sup> Found in *Codex Algerinae Peckover*

- is the greater in the kingdom of the  
 25 9 heavens? But Jesus, knowing the reasonings of their heart, called a child, and set him in the midst: and taking him into his  
 10 arms, he said unto them, Verily I say unto you, Except ye turn, and become as little children, ye shall not enter into the kingdom  
 11 of the heavens. Whosoever receiveth one like this child in my name, receiveth me: and whosoever receiveth me, receiveth not  
 12 me, but him that sent me: for he that is less among you all, the same is greater.  
 13 But whosoever causeth one of these little ones which believe in me, to stumble, it were better for him if a great millstone should be hanged about his neck, and he should be sunk into the depth of the sea.  
 14 John answered, and said, Teacher, we saw some one casting out devils in thy name; and we forbade him, because he followeth  
 15 thee not with us. Jesus saith unto them, Forbid him not: for there is no man that doeth mighty works in my name, and is able  
 16 quickly to speak evil of me. Everyone that  
 17 is not against you is with you. Woe unto the world because of strifes!<sup>1</sup> but woe to that man through whom the strife cometh!  
 18 If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: for it is better for thee to enter into life lame or maimed, than having two hands or two feet to be cast into the fire kindled  
 19 for ever, where their worm dieth not, and  
 20 their fire is not quenched. And if thine eye
- Lu. 9 47<sup>a</sup>  
Mk. 9 36  
Mt. 18 3  
Lu. 9 48<sup>a</sup>  
Mk. 9 37<sup>b</sup>  
Lu. 9 48<sup>c</sup>  
Mt. 18 6  
Lu. 9 49  
Mk. 9 39  
Lu. 9 50<sup>b</sup> ✓  
Mt. 18 7  
" 8  
Mk. 9 44  
Mt. 18 9<sup>a</sup>

<sup>1</sup> Omitting "for it must needs be that offences come." Aphraates here inserts before the missing part, "It must needs be that good come, and blessed be he by whom it cometh." It seems probable that some one struck out this latter, and in doing so erased too much. That it was originally in the *Diatessaron* is the more probable, as it occurs in the Clementine *Homilies*, xii. 29.

incite thee to strife, pluck it out, and cast it		
<b>25</b> 21 from thee: for it is better for thee to enter	Mk. 9	<b>47<sup>b</sup></b>
into the kingdom of God with one eye, than		
having two eyes to fall into the fire of		
22 Gehenna, where their worm dieth not, and	"	48
23 their fire is not quenched. Everyone shall	"	49
be salted with fire; and every sacrifice shall		
24 be salted with salt. How good is salt!	"	50 <sup>a</sup>
but if even the salt have lost its savour,	Lu. 14	34 <sup>b</sup>
25 wherein shall it be salted? It is fit neither	"	35
for the land nor for the dung; but it is cast		
out. He that hath ears to hear, let him		
26 hear. Let there be salt in yourselves, and	Mk. 9	50 <sup>c</sup>
be ye at peace one with another.		
<b>27</b> And he arose <sup>1</sup> from thence, and came into	"	10 1
the borders of Judaea beyond Jordan: and		
great multitudes came unto him thither, and		
he healed them; and, as he had been wont,		
28 he taught them again. And there came	"	2
unto him Pharisees, to tempt him, and say		
unto him, Is it lawful for a man to put		
29 away his wife? <sup>2</sup> He said, What did Moses	"	3
30 command you? They said, Moses gave us	"	4
permission that, if any man wished, he might		
write a certificate of divorce, and put		
31 away his wife. Jesus answered, and said	"	5 <sup>a</sup>
unto them, Have ye not read this, He which	Mt. 19	4 <sup>b</sup>
made <i>them</i> from the beginning, made them		
32 male and female, and said, For this cause	"	5
shall a man leave his father and mother, and		
shall cleave to his wife; and they both shall		
33 be one body? So that now they are not	"	6
two, but one body. What therefore God		
hath joined together, let not man put		
34 asunder. The Pharisees said unto him, Why	"	7
did Moses consent that a certificate of		

<sup>1</sup> S. Mark's order is here preferred to S. Matthew's. The journey referred to at xxviii. 9 is the same, according to the evangelists; yet between the two statements of it Jesus is represented as walking in Galilee (xxvii. 30).

<sup>2</sup> Omitting Matt. xix. 3, "for every cause."

- divorcement should be given, and she should  
**25** 35 be put away? Jesus saith unto them, Moses Mt. 19 8  
 for the hardness of your heart gave you  
 permission to put away your wives: but in  
**36** the beginning it was not so. I say unto  
 you, Whosoever shall put away his wife  
 without fornication, and shall marry another,  
**37** exposeth her to adultery. And when he had Mk. 10 10  
 entered into the house, his disciples asked  
**38** him also about the same thing. And he  
 saith unto them, Whosoever shall put away  
 his wife, and marry another, exposeth her  
**39** to adultery: and if a woman shall put away Mt. 19 9<sup>b</sup>  
 her husband, and marry another, she com-  
 mitteth adultery: and whosoever marrieth her  
 when she is put away, committeth adultery.  
**40** His disciples said unto him, If between a „ 10  
 husband and a wife there is such blame, it  
 is not expedient for a man to marry a wife.  
**41** He said unto them, All men do not endure „ 11  
 this saying, but he to whom it was given.  
**42** There are eunuchs, which were so born „ 12  
 from their mother's womb: and there are  
 eunuchs, which were made so by men: and  
 there are eunuchs, which made themselves  
 eunuchs for the sake of the kingdom of the  
 heavens. He that is able to refrain, let him  
 refrain.
- 43** Then were there brought unto him little „ 13<sup>a</sup>  
 children, that he should lay his hand on  
 them, and pray: and the disciples rebuked  
**44** those that were bringing them. When Jesus Mk. 10 13<sup>b</sup>  
 saw it, it grieved him, and he saith unto „ 14  
 them, Suffer the little children to come unto  
 me, and forbid them not: for of such is the  
**45** kingdom of God. Verily I say unto you, „ 15  
 Whosoever shall not receive the kingdom of  
 God as this little child, he shall not enter  
**46** into it. And he took them up into his arms, „ 16  
 and blessed them, laying his hand upon them.

- 26 1 And the publicans and sinners drew near unto him, to hear his word. And the scribes and Pharisees murmured, saying, This man receiveth sinners, and eateth with them. Lu.<sup>1</sup> 15 1
- 2 3 And Jesus, when he had perceived their murmuring, said unto them this parable, " 2
- 4 4 What man of you that hath a hundred sheep, if one of them wander, doth not leave the ninety and nine in the wilderness, and go and seek the straying one, until he find it? " 3
- 5 5 Verily I say unto you, When he findeth it, he rejoiceth over it more than over the ninety and nine which did not go astray. And he layeth it on his shoulders, and bringing it home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my straying sheep. Mt. 18 13<sup>b</sup>
- 6 6 Lu. 15 5<sup>b</sup>
- 7 7 Even so your Father, which is in the heavens, willetteth not that one of these little ones should perish, whom after erring he calleth to repentance. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance. Mt. 18 14
- 8 8 8 And what woman having ten drachmas, and losing one of them, doth not light a lamp, and sweep the house, and seek it diligently until she find it? And when she findeth it, she calleth together her friends and neighbours, saying unto them, Rejoice with me, for I have found my drachma, which was lost. I say unto you, that even so there shall be joy in the presence of the angels of God over one sinner that repenteth, more<sup>2</sup> than over ninety and nine righteous persons, which need no repentance. Lu. 15 7
- 9 9 10

<sup>1</sup> Identified with Matt. xviii. 12-14, and put with it into a position due to the preference of S. Mark's order noticed at xxv. 27.

<sup>2</sup> This clause has evidently been copied from Luke xv. 7, where alone this allusion to ninety-nine is appropriate.

- 26 12 And again Jesus saith unto them another parable, A certain man had two sons: and the younger said unto him, Father, give me my portion of thy property that falleth to me. And he divided unto them his substance. Lu. 15 11
- 13 „ „ 12
- 14 And after a few days the younger son gathered all together that belonged to him, and took his journey into a far country: and there he squandered his substance in living extravagantly. And when he had spent all, there arose a mighty famine in that country, „ „ 14 ✓
- 15 and he was reduced to want, and went and joined himself unto one of the citizens of that country; and he sent him into a field „ „ 15
- 17 to feed swine. And he longed to fill his belly with the pods that those swine were eating: and no man gave unto him. But when he came to himself, he said, How many now of hired servants in my father's house abound in bread, and I am perishing with hunger! I will arise and go to my father's house, and will say unto him, My father, I have sinned against heaven, and in thy sight: „ „ 18
- 20 I am not worthy now to be called thy son: „ „ 19
- 21 make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and had compassion on him, and made haste, and fell on his neck, and kissed him. And his son said unto him, My father, I have sinned against heaven, and in thy sight: and I am not worthy to be called thy son. His father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and with shoes clothe his feet: „ „ 22
- 24 and bring the fatted calf, and kill it, that we may eat, and make merry: for this my son was dead, and is alive; he was lost, and is found. And they began to feast. Now his elder son was in the field: and as he came, „ „ 23
- „ „ 24
- „ „ 25

- and drew nigh to the house, he heard the  
 26 27 sound of the singing of many. And he      Lu. 15 26  
     called one of the lads, and asked him, What  
 28 is this? He said unto him, Thy brother      " 27  
     hath arrived; and thy father hath killed the  
     fatted calf, because he hath found him well.  
 29 And he was angry, and would not go in:      " 28  
     and his father came out, and intreated him  
 30 to enter. But he said to his father, So many      " 29  
     years do I serve thee as a slave; and I never  
     transgressed thy commandment: and *yet* thou  
 31 with my friends: and after this thy son      " 30  
     came, having squandered thy substance with  
     harlots, thou killedst for him the fatted  
 32 calf. His father said unto him, My son,      " 31  
     thou art ever with me, and all mine is  
 33 thine. But it was meet to rejoice and to      " 32  
     feast, since this thy brother, *that* was dead,  
     is now alive: and *that* was lost, hath been  
     found.
- 34 And he spake a parable unto his disciples,      " 16 1  
     There was a certain rich man, and he had a  
     steward, and he was denounced unto him,  
 35 that he had wasted his substance. His lord      " 2  
     therefore called him, and saith unto him,  
     What is this that I hear of thee? give me  
     the account of thy stewardship; for now thou  
 36 wilt<sup>1</sup> not be able to be my steward. The      " 3  
     steward saith within himself, What shall I  
     do, seeing that my lord taketh away the  
     stewardship from me? I cannot dig; and  
 37 to beg I am ashamed. I know what I will  
     do, that when I am put out of the steward-  
     ship, they may receive me into their houses.  
 38 Therefore calling unto him each one of his  
     lord's debtors, he said unto the first, How  
 39 much owest thou unto my lord? He said  
     unto him, A hundred jars<sup>2</sup> of oil. He said

<sup>1</sup> Or, "canst not be my steward."

<sup>2</sup> Or, "vessels."

- unto him, Take thy bond,<sup>1</sup> sit down, and  
**26 40** write quickly fifty jars. And he said to the Lu. 16 7  
 next, but how much owest thou unto my lord ? He said unto him, A hundred cors<sup>2</sup>  
 of wheat. He said unto him, Take thy account, sit down and write fourscore cors.  
**41** And his lord commended the steward of „ 8  
 unrighteousness, because he had done a wise deed : for the sons of this world are in their own generation wiser than the sons of the  
**42** light. And I say unto you, Make to yourselves friends from the money of this unrighteousness ; that, when it shall fail, they may receive you into the eternal tabernacles.  
**43** He that is faithful over a little is faithful „ 9  
 also in much : and he that is unrighteous over a little is unrighteous also in much.  
**44** If therefore ye have not been faithful in the „ 10  
 unrighteous money, who will commit to your  
**45** trust the true ? If therefore ye have not „ 11  
 been found faithful in that which is not your own,<sup>3</sup> who will give you what is your own ?<sup>3</sup>  
**27<sup>4</sup> 1** Therefore have I likened the kingdom Mt. 18 23  
 of the heavens unto a certain king, that wished to make a reckoning with his servants.  
**2** And when he had begun to make *it*, one was „ 24  
 brought unto him, which owed him ten  
**3** talents.<sup>5</sup> But as he had not wherewith to „ 25  
 pay, his lord commanded him to be sold, and his wife, and children, and all that he had,  
**4** and payment to be made. And the servant, „ 26  
 falling down and worshipping, said unto him, Lord, have patience with me, and I will pay  
**5** thee all. And the lord of that servant had „ 27

<sup>1</sup> Or, "bill :" lit. "writing."

<sup>2</sup> A "cor" contained about 87 gallons.

<sup>3</sup> Or, "peculiar to you."

<sup>4</sup> In ver. 1-29 of this chapter Tatian has dealt very freely with the internal arrangement of passages relating to offences.

<sup>5</sup> Arabic "badra :" valued by some at 10,000 drachmas each.

- mercy, and released him, and forgave him  
**27** 6 his debt. But that servant went out and found one of his fellowservants, which owed him a hundred pence: and he laid hold on him, and treated him with hardness, saying,  
 7 Give me what thou owest. And the fellow-servant fell down at his feet, and besought him, saying, Grant me delay, and I will  
 8 satisfy thee. And he would not: but went and cast him into prison, till he should pay  
 9 the debt. And when the fellowservants of both saw what had happened, they were very displeased, and came and told unto their  
 10 lord all that had been done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt  
 11 because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-  
 12 servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay everything  
 13 that he owed. So shall also my Father which is in heaven do unto you, if a man forgive not his brother from his heart his trespasses.  
 14 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.  
 15 And if he sin against thee seven times in the day, and seven times in the day turn again to  
 16 thee, saying, I repent, forgive him. And if thy brother sin against thee, go and reprove him between thee and him alone: if he hear thee,  
 17 thou hast gained thy brother. But if he hear thee not, take with thee one or two; for in the mouth of two or three every word  
 18 standeth.<sup>1</sup> And if he hear not even them, tell it unto the church: and if he hear not the church also, let him be unto thee as a  
 19 publican and a heathen. Verily I say unto

<sup>1</sup> Or, "is confirmed."

Mt. 18 28

29

30

31

32

33

34

35

Lu. 17 3

4

Mt. 18 15

16

17

18

- you, What things soever ye shall bind on earth shall be bound in heaven: and whatsoever ye loose on earth shall be loosed in  
**27 20** heaven. Again I say unto you, If two of you shall agree on earth to ask anything, it shall be done for them by my Father which  
**21** is in heaven. For where two or three are gathered together in my name, there am I  
**22** in the midst of them. Then Cephas came near, and said unto him, Lord, how often, if my brother sin against me, shall I forgive  
**23** him? until seven times? Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven times.<sup>1</sup> For the servant, which knew his Lord's will, and prepared not for him according to his will,  
**24**  
**25** shall be punished much; but he that knew not, and did something worthy of punishment, shall be punished little. And every one, to whom much is given, of him shall much be required: and *every one*, to whom much is committed, at his hand much will be sought. /  
**26** I came to cast fire upon the earth; and I could wish that it were already kindled.  
**27** And I have a baptism to be baptized with; and I am much straitened till it be accomplished.  
**28** See that ye despise not one of these little ones, which believe in me; verily I say unto you, Their angels<sup>2</sup> always see the face  
**29** of my father which is in heaven. The Son of man came to save that which was lost.  
**30** And after these things Jesus walked in Galilee: for he would not walk in Judaea,  
 because the Jews sought to kill him.

<sup>1</sup> Lit. "seventy times seven, seven." The Peschito adds "and seven times." ||—Ephraem has "seventy times seven seven times."

<sup>2</sup> Addai alludes to this, saying, "Let your solicitude for the young lambs be great, for their angels behold the face of the invisible Father."

- 27 31 Now there came some which told him of the Galilaeans, whose blood Pilate mingled with their sacrifices. Jesus answered, and said unto them, Think ye that these Galilaeans were sinners more than all the Galilaeans, so that this happened unto them ? Nay: verily I say unto you, Except ye also all repent, ye shall in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed *them*, think ye that they were guilty more than all the men that dwell in Jerusalem ? Nay: verily I say unto you, Except ye all repent, ye also shall perish even as they. Lu.<sup>1</sup> 13 1
- 32 „ 2
- 33 „ 3
- 34 „ 4
- 35 „ 5
- 36 And he spake this parable unto them, A certain man had a fig-tree planted in his vineyard ; and he came seeking fruit thereon, 37 and found none. And he said unto the husbandman, Behold, for three years I come seeking fruit on this fig-tree, and find none : cut it down ; why doth it leave the ground unoccupied ? The husbandman said unto him, Sir, let it alone this year also, that I 39 may dig about it, and dung it : and if indeed it bear fruit, well : but if not, next year cut it down. „ 7
- 38 „ 8
- 39 „ 9
- 40 And when Jesus was teaching on the sabbath day in a certain synagogue, there was a woman there, which had a spirit of infirmity eighteen years ; and she was bowed together, 42 and could not raise herself up. And when Jesus saw her, he called her, and saith unto her, O woman, be set free from thine infirmity. And he laid his hand upon her : and immediately she was raised up, and glorified God. The ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to „ 10
- 41 „ 11
- 42 „ 12
- 43 „ 13
- 44 „ 14

<sup>1</sup> This passage seems correctly put before leaving Galilee for the Feast of Tabernacles.

- the multitudes, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the 113
- 27** 45 sabbath. But Jesus answering saith unto him, Ye hypocrites, doth not each one of you on the sabbath day loose his ox or his ass from the stall, and go away to give him 46 water? Ought not this woman, that is a daughter of Abraham, and whom Satan hath bound for eighteen years, to have been loosed from this bond on the day of the sabbath? 16
- 47 And as he said this, all his adversaries standing by were put to shame: and all the people rejoiced in all the marvellous things that were done by him. 17
- 28** 1 At that time the Jews' feast of Tabernacles was at hand. And the brethren of Jesus said unto him, Depart hence, and go into Judaea, that thy disciples may see the 2 works which thou doest. Surely no man doeth anything in secret, and wisheth to be known openly. If thou doest this, manifest 3 thyself to the world. For until this time even the brethren of Jesus did not believe in him. Jn. 7 2
- 5 Jesus said unto them, My time is not yet 4 come; but your time is always ready. The world cannot hate you; but me it hateth, because I bear witness of it, that its works 3
- 6 are evil. Go ye up unto this feast: but I 5 go not up now unto this feast, because my 6 time is not yet accomplished. He said this, 4
- 7 and remained in Galilee. 5
- 8 9 But when his brethren were gone up unto the feast, he removed from Galilee, and came 6
- 10 into the borders of Judaea beyond Jordan;<sup>1</sup> 10<sup>a</sup>
- 11 and great multitudes followed him; and he 7
- 12 healed them all there. And he departed, 10<sup>b</sup>
- and went to the feast, not openly, but like 2
- 12 one who conceals himself. Now the Jews 11

<sup>1</sup> Cf. note to xxv. 27.

- sought him at the feast, and said, Where is  
**28** 13 he? And much murmuring took place there Jn. 7 12  
 concerning him in the great multitude, which  
 had come to the feast: for some said, He is  
 good; and others said, Nay, but he leadeth  
 14 the people astray. Howbeit no man spake „ 13  
 an open word concerning him for fear of  
 the Jews.
- 15 But when the days of the feast of Taber- „ 14  
 nacles were now dividing in half, Jesus went  
 16 up into the temple and taught. And the „ 15  
 Jews marvelled, saying, How knoweth this  
 man letters, since he hath not learned?
- 17 Jesus answered, and said, My teaching is not „ 16  
 18 mine, but his that sent me. Whosoever „ 17  
 desireth to do his will, he shall know my  
 teaching, whether it be of God, or whether
- 19 I speak from myself. He that speaketh „ 18  
 from himself, seeketh glory for himself: but  
 he that seeketh glory for him that sent him,  
 is true, and unrighteousness is not found in
- 20 his heart. Did not Moses give you the „ 19  
 law,<sup>1</sup> and no one of you keepeth the law?
- 21 Why do ye seek to kill me? The multitude „ 20  
 answered, and said unto him, Thou hast a  
 22 devil: who seeketh to kill thee? Jesus „ 21  
 answered, and said unto them, I did one  
 work, and ye all marvel because of this.
- 23 Moses hath given you circumcision (not „ 22  
 that it is of Moses but of the fathers); and
- 24 on the sabbath ye circumcise a man. And „ 23  
 if a man is circumcised on the day of the  
 sabbath, so that the law<sup>2</sup> of Moses may not  
 be broken; are ye wroth with me because I  
 made an entire man whole on the day of the
- 25 sabbath? Judge not according to appear- „ 24  
 ance, but give a righteous decision.
- 26 And some out of Jerusalem said, Is not „ 25

<sup>1</sup> Arabic, "sunna."

<sup>2</sup> Arabic, "nâmûs," i.e. νόμος.

28	27	this he whom they seek to kill ? And lo,	Jn.	7	26
		he speaketh openly to them, and they say nothing unto him. Think you, that our elders know that this man is really the			
28	Messiah ? But this man is known whence he is: now when the Messiah cometh, no	"		27	
29	man will know whence he is. But Jesus lifting up his voice, while he was teaching in the temple, said, Ye both know me, and know whence I am ; and I am not come of myself, but he that sent me is true, whom	"		28	
30	ye know not. But I know him ; because I	"		29	
31	am from him, and he sent me. And they sought to take him : and no man laid his hand on him, because his hour was not	"		30	
32	yet come. But of the multitude many believed in him ; and they said, Will the Messiah when he cometh, do more signs than those which this man doeth ?	"	1		31
33	And a certain man <sup>2</sup> out of that multitude said unto the Lord, Teacher, tell my brother to divide the inheritance with me.	Lu.	12	13	
34	Jesus said unto him, Man, who appointed	"		14	
35	me a judge and a divider over you ? And he said unto his disciples, Beware of every evil: for life consisteth not in the abundance of possessions. And he set this parable before them, The ground of a certain rich	"		15	
36	man brought forth abundant fruits : and he reasoned within himself, saying, What shall I do, because I have not a place where I can collect my fruits ? And he said, This will	"		16	
37	I do : I will pull down the buildings of my barns, and build again, and make greater ones ; and there will I collect all my corn	"		17	
38	and my goods. And I will say to my soul,	"		18	
39		"		19	

<sup>1</sup> Repeated xxxiv. 48.

<sup>2</sup> This passage seems to have been asserted here on account of its similarity of subject with what follows at ver. 42, etc. It is thus made to appear as if the incident happened at the Feast of Tabernacles.

- Soul, thou hast many goods laid up for many years; take thine ease; eat, drink, enjoy  
**28 40** thyself. God said unto him, O destitute of understanding, this night thy soul shall be taken away from thee; and the things which thou hast prepared, whose shall they be?  
**41** So is he that layeth up treasures for himself, „ 21  
 and is not rich toward God.  
**42** And when Jesus had walked on his way, M<sup>k</sup>. 10 17  
 there came near<sup>2</sup> to him a young man of the rulers, and fell upon his knees, and asked him, saying, Good Teacher, what shall I do  
**43** that I may have eternal life? Jesus said unto him, Why callest thou me good? whereas there is none good save one, even  
**44** God. Thou knowest the commandments:<sup>3</sup> „ 19<sup>a</sup>  
 if thou desirest to enter into life, keep the  
**45** commandments.<sup>4</sup> The young man said unto „ 18<sup>b</sup>  
 him, Which commandments?<sup>3</sup> Jesus said  
**46** unto him, Do not commit adultery, Do not steal, Do not kill, Do not speak false witness, Do not defraud, Honour thy father and thy mother, and, Love thy neighbour as  
**47** thyself. The young man said unto him, All these things have I guarded from my youth:  
**48** what is *there* then that I lack? And Jesus looking upon him loved him, and said unto  
**49** him, If thou desirest to be perfect, one thing thou lackest, go away, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and take up  
**50** thy cross, and follow me. At this word the young man frowned, and he went away „ 22

<sup>1</sup> Tatian here resumes the thread of the common order of S. Matthew and S. Mark, which he dropped at the close of xxv., but whether Jesus has meanwhile returned to the place, where they represent this as happening, viz. "the borders of Judaea beyond Jordan," is not made clear.

<sup>2</sup> Omitting "running."

<sup>3</sup> Arabic, "awâmir."

<sup>4</sup> Arabic, "waṣ-âyâ," primarily meaning a commission from one dying, but used also of the "ten commandments."

**28** 51 sad; for he was very rich. And Jesus seeing his sadness, looked towards his disciples, and saith unto them, How difficult it is for them that have riches to enter into the kingdom of God !

{ Lu. 18 23<sup>b</sup>  
" 24<sup>a</sup>  
Mk. 10 23 }

**29** 1 Verily I say unto you, It is difficult for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to press through the eye of a needle, than for a rich man to enter 2 into the kingdom of God. And the disciples were amazed at these words. But Jesus answered again, and said unto them, My children, how difficult it is for them that trust in their possessions to enter into 3 the kingdom of God. And they that heard were the more astonished, saying among themselves, being now afraid, Who, think 4 you, can be saved ? And Jesus looking upon them, said unto them, With men this 5 is not possible, but with God. God can do 6 all things. Simon Cephas saith unto him, Lo, we have left all, and followed thee : 7 what then shall we have ? Jesus saith unto them, Verily I say unto you, Ye which have followed me, in the new world when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, and shall judge the twelve tribes 8 of Israel. Verily I say unto you, There is no man that leaveth houses, or brethren, or sisters, or father, or mother, or wife, or children, or kindred, or lands, for the kingdom of God's sake, or for my sake, and for 9 my gospel's sake, and that doth not receive twice as many in this time and in the world 10 to come inherit eternal life: now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution ; and in the world to come ever-

Mt. 19 23<sup>b</sup>  
, 24

Mk. 10 24

, 26

, 27

Lu. 18 28

{ Mt. 19 27<sup>b</sup>  
, 28 }

Mk. 10 29<sup>b</sup>

Lu. 18 30

Mk. 10 30<sup>b</sup>

- 29 11 lasting life. Many *that are* first shall be Mk. 10 31  
 last; and the last first.
- 12 And when the Pharisees had heard all Lu. 1 16 14  
 these things, because they loved riches, they
- 13 scoffed at him. But Jesus knowing what „ 15  
 was in their hearts, said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men, is small in the sight of God.
- 14 And he began to say, A certain man was „ 19  
 rich, and was clothed in silk and purple, and
- 15 enjoyed himself surpassingly every day: and „ 20  
 there was a certain beggar named Lazarus,  
 who lay at the rich man's gate afflicted with
- 16 sores, and longed to fill his belly out of the „ 21  
 crumbs that fell from the rich man's table;<sup>2</sup>  
 so that the dogs came and licked his sores.
- 17 And it happened that the beggar died, and „ 22  
 the angels carried him into Abraham's bosom: and the rich man also died, and was
- 18 buried. And while he was tormented in the „ 23  
 lower world, he lifted up his eyes from afar off, and saw Abraham, and Lazarus in his
- 19 bosom. And he cried with a loud voice, „ 24  
 and said, Father Abraham, have mercy on me, and send Lazarus, that he may wet the tip of his finger with water, and moisten my tongue; for behold, I am scorched in
- 20 this flame. Abraham said unto him, My „ 25  
 son, remember that thou receivedst good things in thy lifetime, and Lazarus his calamities: but now behold, he resteth here,
- 21 but thou art tormented. Add to all these „ 26  
 things, that between us and you a great

<sup>1</sup> This passage appears to have been removed to this position for the purpose of comparing its teaching about the use of riches with that of the passages which here precede and follow it. The words "all these things" are thus applied differently. Cf. pp. 32, 33.

<sup>2</sup> Aphraates adds "and no man gave unto him;" cf. Luke xv. 16.

abyss hath been placed,<sup>1</sup> so that they that wish to cross from hence to you may not be able, nor to cross over from thence to us.

- 29 22 He said unto him, I beseech thee therefore, my father, to send him unto my father's house: for I have five brethren; that he may go, lest they also sin,<sup>2</sup> and come into this place of torments. Abraham saith unto him, They have Moses and the prophets; let them hear them. He said unto him, Nay, my father Abraham: but if one of the dead go to them, they will repent. Abraham saith unto him, If they hear not Moses and the prophets, not even if one of the dead rise again, will they believe him.
- 27 The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had made an agreement with the labourers for a penny a day for each labourer, he sent them into his vineyard. And he went out about the third hour, and seeing others standing in the marketplace idle, he said unto them, Go ye also into my vineyard, and that which is fair 31 I will give you. And they went their way. And again he went out at the sixth and ninth hour, and did likewise, and sent them. 32 And about the eleventh hour he went out, and finding others standing idle, he said unto 33 them, Why stand ye all the day idle? They said unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and<sup>3</sup> that which is fair ye shall

<sup>1</sup> Or, "is placed."

<sup>2</sup> Mr. Rendel Harris accounts for this peculiar reading as arising from the confusing of two similar Greek words.

<sup>3</sup> "And . . . receive" is omitted in the Revised Version as deficient in MS. authority. It seems to have been added from the preceding verses to

29 34 receive. And when even was come, the lord Mt. 20 8  
 of the vineyard said unto his overseer, Call  
 the labourers, and pay them their hire:  
 begin indeed from the last, and continue  
 35 until the first. And the labourers of the " 9  
 eleventh hour came and received every man  
 36 a penny. And when the first were come, " 10  
 they supposed that they were going to receive  
 more; but they also received every man a  
 37 penny. And when they received it, they " 11  
 38 murmured against the householder, saying, " 12  
 These last have laboured one hour, and thou  
 hast made them equal unto us, which have  
 borne the scorching heat of the day and its  
 39 burden. He answered one of them, and said, " 13  
     Friend, I do thee no wrong: didst not thou  
 40 agree with me for a penny? Take up that " 14  
     which is thine, and go thy way; but it is my  
     will to give unto this last, even as I have  
 41 given unto thee. Either have I not a right " 15  
     to do what I will about mine own business?  
     or perchance is thine eye evil, because I am  
 42 good? So the last shall be first, and the " 16  
     first last: many are called, and few chosen.  
 43 And when Jesus entered into the house Lu. 14: 1  
     of a certain ruler of the Pharisees on a  
     sabbath day to eat bread, they were watch-  
 44 ing him to see what he would do. And there " 2  
     was before him a certain man which had  
 45 the dropsy. Jesus answered, and said unto " 3  
     the lawyers and Pharisees, Is it lawful to  
 46 heal on the sabbath? But they held their " 4  
     peace. However he took him, and healed  
 47 him, and let him go. And he said unto " 5  
     them, Of which of you shall a son or an ox  
     fall into a well on a sabbath day, and he  
     will not straightway draw him up, and give

make the eleventh hour correspond to the others mentioned. But, in fact,  
 the eleventh was an exceptional hour, not being one of the regular quarters  
 of the day.

- 29** 48 him to drink? And they could not answer Lu. 14 6  
him a word unto these things.
- 30** 1 And he set a parable before those which were bidden there, because he saw them 7  
2 choosing out the chief couches: When any one bids thee to a feast, do not go to recline „ 8  
in the chief place of the assembly; lest haply a more honourable man than thou be there,  
3 and he that bade you, come and say to thee, Give this man place; and thou be put to „ 9  
shame in the presence of them that stand by, and another place shall receive thee.
- 4 But when thou art bidden, go and lie down „ 10  
last; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: and thou shalt have glory in the presence of all them that are invited with „ „ 11  
5 thee. For everyone that exalteth himself shall be humbled, and every one that humbleth himself shall be exalted.
- 6 And he said to him that had bidden him, „ „ 12  
When thou makest a supper or a breakfast, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee, and a recompense be „ „ 13  
7 made thee. But when thou makest a feast, bid the poor, the weak, the lame, and the „ „ 14  
8 blind: and thou shalt be blessed; because they have not from whence they may recompense thee: that thy recompense may be made in the resurrection of the righteous.
- 9 When one of them that were bidden had „ „ 15  
heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
- 10 Jesus answering again in parables, said, Mt.<sup>2</sup> 22 1

<sup>1</sup> Cf. xxxii. 21 taken from Luke xviii. 14, and xl. 40 taken from Matt. xxiii. 12.

<sup>2</sup> Tatian is at variance with most modern harmonists in combining as one the two parables of S. Matthew and S. Luke. The position he assigns to the result is not at variance with S. Luke, but is earlier than S. Matthew places it.

- 30** 11 The kingdom of the heavens is likened unto Mt. 22 2  
 a certain king, which made a feast for his  
 son, and prepared a great banquet, and Lu. 14 16<sup>b</sup>
- 12 invited many: and he sent forth his servants  
 at the time of the banquet to signify to them  
 that were bidden, Come; for all things are  
 ready for you: and they would not come. Mt. 22 3<sup>b</sup>
- 13 But they all began with one mouth<sup>1</sup> to Lu. 14 18  
 excuse themselves. The first saith unto  
 them, Tell him, I have bought a farm, and I  
 am obliged to go out to see it: I beseech
- 14 thee, let me go, for I am excused. And 19  
 another said, I have bought five yoke of  
 oxen, and I go to look at them: I beseech
- 15 thee to let me go, for I am excused. And 20  
 another said, I have married a wife, and  
 therefore I cannot come.
- 16 Again the king sent forth other servants, Mt. 22 4  
 saying, Tell them that are bidden, My feast  
 is prepared: my oxen and my fatlings are  
 killed, and all things are ready: come to
- 17 the banquet. But they disregarded it, and 5  
 went their ways, one to his farm, and an-
- 18 other to his merchandise: but the rest laid 6  
 hold on his servants, and entreated them
- 19 shamefully, and killed them. And one of Lu. 14 21<sup>a</sup>  
 the servants came, and told his lord that
- 20 which had happened. But the king, when Mt. 22 7  
 he heard *it*, was wroth; and he sent his  
 armies, and they destroyed those murderers,
- 21 and burned their cities. Then saith he to 8  
 his servants, The banquet is ready; and they
- 22 that were bidden were not worthy. Go out Lu. 14 21<sup>b</sup>  
 quickly into the streets and lanes of the city,  
 and bring in hither the poor and sick and  
 lame and blind. And the servants did as
- 23 the king had commanded them; and they 22  
 came, and said unto him, Lord, we have done  
 whatsoever thou didst command, and yet

<sup>1</sup> Or, "saying."

30 24 there is room here. And the lord said unto his servants, Go out into the highways and lanes and wider roads, and whomsoever ye shall find, invite to the banquet, and constrain them to come in, that my house may 25 be filled. I say unto you, that no one of those men which were invited shall taste of 26 my breakfast. And the servants went out into the highways, and gathered together all that they found, good and bad: and the banqueting house was filled with those reclining. But when the king came in to see those reclining, he saw there a man not 28 clothed in a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he 29 was speechless. Then the king said to the attendants, Bind his hands and feet, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. 30 Many are called, and few chosen. / 31 After these things was the Jews' feast of unleavened bread; and Jesus went forth to 32 go unto Jerusalem. And as he was making the journey<sup>4</sup> there met him ten leprous men, 33 which stood afar off: and they lifted up their cry, saying, Jesus, Master, have mercy 34 on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And when they went, they were 35 cleansed. And one of them, when he saw that he was cleansed, turned back, and with 36 a loud voice praised God; and he fell upon his face before the feet of Jesus, giving him 37 thanks: and he was a Samaritan. Jesus answered, and said, Were not they that were cleansed ten? and the nine, where are they?

<sup>1</sup> Repeated from xxii. 9 with variation.<sup>2</sup> Part only, and varied.<sup>3</sup> Varied: omitting "through the midst of Samaria and Galilee."<sup>4</sup> Or, "going in the way."

- 30 38 Not even one of them hath turned aside to Lu. 17 18  
 come and give glory to God, save this one,  
 39 who is of an alien tribe. He saith unto him, Arise, go thy way: thy faith hath  
 40 made thee whole. And as they were in the way, going up to Jerusalem, Jesus was going  
 before them: and they were amazed; and they were following him afraid. And he  
 took his twelve disciples apart, and began to make known to them, between himself  
 and them, the things that were going to happen unto him. For he saith unto them, Lu. 18 31<sup>b</sup>  
 We are going up to Jerusalem, and all the things that are written in the prophets con-  
 cerning the Son of man shall be accomplished.
- 42 He shall be delivered unto the chief priests Mk. 10 33<sup>b</sup>  
 and the scribes; and they shall condemn him to death, and shall deliver him unto
- 43 the Gentiles: and they shall mock him, and scourge him, and shall spit into his face: „ 34<sup>a</sup>
- 44 they shall condemn him: they shall crucify and kill him: and the third day he shall Lu. 18 33  
 45 rise again. And they understood none of these things; but this saying was hid from them, and they knew not these things that were said.
- 46 Then came near to him the mother of Mt. 20 20  
 the sons of Zebedee, herself and both her sons, and worshipped him, and asked some-  
 thing of him. He said unto her, What wilt „ 21<sup>a</sup>
- 47 thou? And there came near unto him James and John, her sons, and said unto him, Teacher, we wish that thou shouldest Mk. 10 35  
 48 do for us whatsoever we shall ask. He saith unto them, What will ye that I should „ 36  
 49 do for you? They said unto him, Grant unto us that one may sit on thy right, and „ 37  
 the other on thy left, in thy kingdom and
- 50 glory. But Jesus saith unto them, Ye „ 38

<sup>1</sup> Varied: resuming S. Mark's order from xxix. 11.

know not what ye ask. Are ye able to drink the cup that I am going to drink? and to be baptized with the baptism that I

**30** **51** am going to be baptized with? They said unto him, We are able. Jesus saith unto them, The cup that I am going to drink ye shall drink; and with the baptism that I am going to be baptized with shall ye be

**52** baptized: but that ye should sit on my right and on my left is not mine to give: but *it is for them* for whom my Father hath

**31** **1** prepared *it*. And when the ten had heard it, they were moved with indignation at

**2** James and John. And Jesus called them, and said unto them, Ye know that the chiefs of the Gentiles are their lords, and their rulers are those who have dominion

**3** over them. It shall not be so among you: but whosoever shall wish to become the greater among you, let him be your minister:

**4** and whosoever shall wish to be the first of **5** you, let him be the servant of all. Even as the Son of man also came not to be ministered unto, but to minister, and to give his life as a ransom for many.

**6** He said these things, and went round the villages and cities, and taught, and made

**7** a journey unto Jerusalem. And a certain man asked him, Are they few that shall be saved? Jesus answered, and saith unto

**8** them, Strive to enter in through the narrow gate: for I say unto you, Many shall seek to enter in, and shall not find *it*.

**9** From the hour, when the master of the house shall rise up, and shut the door, ye shall be standing without, and shall knock at the door, and shall begin to say, Lord, open to us; and he shall answer and say, I say unto you,<sup>1</sup> I know you not whence

Mk. 10 39

40

41

42

43

44

Mt. 20 28

23

24

25

Lu. 13 22

<sup>1</sup> "I tell you" removed from ver. 11.

- 31 10 ye are ; and ye shall begin to say, We did eat in thy presence, and drink, and thou  
 11 didst teach in our streets ; and he shall say unto you, I know you not whence ye are ; depart from me, ye servants of iniquity.<sup>1</sup>
- 12 There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall recline in the kingdom of God.
- 14 And then the last shall become first, and the first shall become last.
- 15 And when Jesus had entered and walked through Jericho, a certain man Zacchaeus by name, a rich man, and the chief of the publicans, wished to see Jesus, who he was ; and could not for the closeness of the crowd, because Zacchaeus was little in stature.
- 18 And he made haste and went before Jesus, and climbed up into a sycomore tree to see Jesus : for so he was going to pass by.
- 19 And when Jesus was come to the place, he saw him, and said unto him, Zacchaeus, make haste, and come down ; to-day I must be in thy house. And he made haste, and came down, and received him joyfully. And when they had all seen it, they murmured, saying, He hath gone in to a man that is a sinner,
- 22 and remained. But Zacchaeus stood still, and said unto Jesus, Behold, the half of my goods, Lord, I give to the poor ; and what I have taken in excess from each man I 23 restore fourfold. Jesus saith unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
- 24 For the Son of man came to seek and to save that which was lost.

<sup>1</sup> Or, "lies."<sup>2</sup> On this displacement of S. Luke's order see note to xxxi. 25.

31.25	And when Jesus went out from Jericho, himself and his disciples, a great multitude	Lu. <sup>1</sup> 18 35 <sup>a</sup>
26	followed him, and a blind man was sitting by the wayside begging: and his name was	Mt. 20 29 <sup>b</sup>
27	Bartimaeus, <sup>2</sup> the son of Timaeus. And hear- ing the sound of a multitude going by, he	Lu. 18 35 <sup>b</sup>
28	inquired who it was. They said unto him,	Mk. 10 46 <sup>b</sup>
29	Jesus of Nazareth passeth by. And when he had heard that it was Jesus, he cried with a loud voice, saying, Jesus, thou son of	Lu. 18 36
30	David, have mercy on me. And they that were going in front of Jesus rebuked him, that he should hold his peace: but he cried out the more, saying, Thou son of David,	„ 37
31	have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good cheer: rise, for behold, he calleth	Mk. 10 47 <sup>a</sup>
32	thee. And the blind man, casting away his garment, stood up, and came to Jesus.	„ 38
33	Jesus said unto him, What wilt thou that I should do unto thee? And the blind man said unto him, My lord and master, that thou mayest open mine eyes, and I	„ 39 <sup>a</sup>
34	may see thee. <sup>4</sup> And Jesus had mercy on him, and touched his eyes, and said unto him, Receive thy sight: thy faith hath	Mk. 10 48 <sup>b</sup>
35	made thee whole. And immediately he received his sight, and followed him, prais- ing God: and all the people that saw it, gave praise unto God.	„ 49

<sup>1</sup> Or Mark x. 46<sup>a</sup>. Placed after leaving Zacchaeus's house in accordance with S. Mark's account, from which the words "went out" are taken.

<sup>2</sup> Arabic, "Ibn-Timî."

<sup>3</sup> Or Luke xviii. 39<sup>b</sup>.

<sup>4</sup> This reading is in the Curetonian Syriac of S. Matthew and S. Luke. Ephraem and Aphraates do not quote it, but Ephraem's comment is "that He might be visible and manifest unto him," etc. And at Moes. p. 248, he says, "who could open the eyes of the blind, that they might see Him." We may conclude that this reading is due to Tatian.

- 31 36 And he employed a parable,<sup>1</sup> for the reason that he was near Jerusalem, and because they supposed that the kingdom of God would be made known at that time. Lu. 19 11<sup>b</sup>
- 37 He saith unto them, A certain man of a noble family went into a far country, to receive for himself a kingdom, and to return. 12
- 38 And when he had called his ten servants, he gave them ten minas, and saith unto them, Trade ye *herewith* until my arrival. 13
- 39 But his citizens hated him, and sent ambassadors after him, saying, We do not wish 14
- 40 this man to reign over us. And when he came back again, having received the kingdom, he commanded the servants, unto whom he gave the money, to be called to him, that he might know how much each 15
- 41 one had traded. And the first came, saying, Lord, thy mina hath acquired ten minas 16
- 42 more. The king said unto him, O thou good and faithful servant, who hast been found faithful in a very little, be thou 17
- 43 holding authority over ten districts. And another came, saying, Lord, thy mina hath 18
- 44 gained five minas. And to this man he said, Thou also shalt be holding authority 19
- 45 over five districts. And another came, saying, Lord, behold thy mina, which I kept 20
- 46 laid up in a napkin: I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, thou exactest that which thou gavest not, and 21
- 47 reapest that which thou sowedst not. His lord said unto him, Out of thy mouth I judge thee, thou wicked servant, negligent<sup>2</sup> and unfaithful.<sup>3</sup> Thou knewest 22

<sup>1</sup> Tatian does not identify this parable with that of the talents (Matt. xxv. 14-30), which he inserts at xlivi. 22-38.

<sup>2</sup> Cf. Matt. xxv. 26, "slothful."

<sup>3</sup> Curetonian Syriac, "that art not faithful."

- that I am an austere man, taking up that  
which I laid not down, and reaping that  
**31** 48 which I sowed not; wherefore didst thou Lu. 19 23  
not place my money at the bank, so that at  
my coming I might have exacted it with  
**49** interest? And he said unto them that 24  
stood by, Take away from him the mina,  
and give it unto him that hath the ten  
**50** minas. They said unto him, Lord, he hath 25  
**51** ten minas. He saith unto them, I say unto 26  
you, Unto every one that hath shall be  
given; but from him that hath not, even  
that which he hath shall be taken away  
**52** from him. Howbeit those mine enemies, 27  
which did not wish me to reign over them,  
bring hither, and slay them before me.
- 32** 1<sup>1</sup> And when Jesus had entered Jerusalem, Mt. 21 12<sup>a</sup>  
he went up into the temple of God; and he Jn. 2 14<sup>a</sup>  
**2** found there oxen, sheep, and doves. And Mt. 21 12<sup>b</sup>  
when he saw them that sold and bought, Jn. 2 14<sup>b</sup>  
and the money changers sitting, he made „ 15  
for himself a scourge of cords, and cast all  
of them out of the temple, the sheep also,  
and the oxen, and the money changers,  
whose money he poured out, and overthrew  
the tables, and the seats of them that sold Mt. 21 12<sup>c</sup>  
**3** the doves; and he was teaching and saying „<sup>2</sup> 13  
unto them, Is it not written, My house is a  
house of prayer for all nations: but ye have  
**4** made it a den of robbers? And to them Jn. 2 16  
that sold the doves he said, Take these  
things hence; and make not my Father's  
**5** house a house of merchandise. And he Mk. 11. 16  
suffered not that any man should carry  
**6** vessels through the temple. And his dis- Jn. 2 17  
ciples remembered the scripture, The zeal

<sup>1</sup> Most modern harmonists agree in recognising two Cleansings; but Tischendorf admits that it is a great question.

<sup>2</sup> Mk. xi. 17 seems to agree more closely with the text than the reference given in the Arabic.

32 7 of thine house hath eaten me up. The Jn. 2 18  
 Jews answered and said unto him, What sign shewest thou unto us, that thou 8 shouldest do this? Jesus answered, and „ 19  
 said unto them, Destroy this temple, and in 9 three days I will raise it up. The Jews „ 20  
 said unto him, In forty and six years was this temple built, and wilt thou raise it up 10 in three days? But<sup>1</sup> he spake unto them „ 21  
 of the temple of his body: that when they destroyed it, he would raise it up in three 11 days. And when he rose again from the „ 22  
 dead, his disciples remembered that he had said this; and they believed the scriptures, 12 and the saying that Jesus spake. And Mk. 12 41  
 Jesus sat down<sup>2</sup> over against the treasury, and observed how the multitudes cast their offerings into the treasury: and many that 13 were rich cast in much. And there came „ 42<sup>a</sup>  
 a poor widow, and she cast in two mites.<sup>3</sup> 14 And Jesus called his disciples, and said unto Lu. 4 21 3  
 them, Verily I say unto you, This poor widow cast in more than *they* all into the 15 treasury: for all these did cast in of the Mk. 12 44  
 superfluity of their substance into the ark<sup>5</sup> of the offering of God; but she of her want did cast all that she possessed.<sup>6</sup> 16 And he set before them this parable<sup>7</sup> Lu. 18 9  
 about certain which trusted in themselves that they were righteous, and despised the 17 rest. Two men went up into the temple „ 10  
 to pray; the one a Pharisee, and the other

<sup>1</sup> Aphraates has, "And his disciples understood that he spake of his body, in that he would, after they had broken it, raise it up in three days."

<sup>2</sup> Placed a little earlier than the evangelists have it, but during the same visit to Jerusalem.

<sup>3</sup> Omitting Mark xii. 42<sup>b</sup>, "which make a farthing."

<sup>4</sup> Or Mark xii. 43 slightly varied.

<sup>5</sup> Lit. "house."

<sup>6</sup> Omitting "even all her living."

<sup>7</sup> S. Luke puts this parable before the arrival at Jericho. Tatian seems to have thought it likely from its nature to have been spoken in the temple.

32 18 a publican. The Pharisee stood and prayed Lu. 18 11  
thus with himself, Lord, I thank thee, that I am not as the rest of men, unjust, adulterers,  
19 extortioners, or even as this publican. But „ 12  
I fast twice in the week, and I give tithes  
20 of all my substance. And the publican, „ 13  
standing afar off, would not lift up even his eyes unto heaven, but smote his breast,  
saying, Lord, be propitious to me the  
21 sinner. I say unto you, This man went „ 14  
down to his house justified more than the Pharisee: Every<sup>1</sup> one that exalteth himself shall be humbled; and every one that humbleth himself shall be exalted.

22 And when evening was come, he left {Mk.<sup>2</sup> 11 19<sup>a</sup>  
them all, and went forth outside the city Mt. 21 17  
to Bethany, himself and the twelve, and was  
23 there. And all the people, because they Lu.<sup>3</sup> 9 11  
knew the place, came unto him; and he received them; and he healed those that  
24 had need of healing. And on the morning Mk. 11 12  
after, when he returned from Bethany to  
25 the city, he hungered. And he saw from „ 13  
afar beside the road a fig-tree having leaves, and he came to it, that he might find something on it: and when he was come, he found nothing on it but leaves; for it was  
26 not the season of figs. And he said unto it, „ 14  
Henceforward and for ever no man shall eat fruit from thee.<sup>4</sup> And his disciples heard it.

27 And they came to Jerusalem. Now {Mk. 11 15<sup>a</sup>  
there was there a man of the Pharisees, Jn. 3 1  
named Nicodemus,<sup>5</sup> a ruler of the Jews:

<sup>1</sup> Cf xxx. 5 and xl. 40.

<sup>2</sup> Tatian may have meant this for Mark xi. 11<sup>b</sup>, especially as Mark xi. 12 follows in ver. 24. He gives Mark xi. 19 at xxxiii. 1.

<sup>3</sup> Repeated with variations from xviii. 26. Tatian exercised considerable freedom with general statements of this class.

<sup>4</sup> Omitting Matt. xxi. 19: "And presently the fig-tree withered away."

<sup>5</sup> The account of this interview is naturally moved along with S. John's

- 32 28 this man came to Jesus by night, and Jn. 3 2  
 said unto him, Teacher, we know that thou  
 wast sent from God as a teacher: for no  
 man can do these signs that thou doest,  
 29 except he with whom God is. Jesus answered, „ 3  
 and said unto him, Verily, verily, I say unto  
 thee, except a man be born anew, he cannot  
 30 see the kingdom of God. Nicodemus said „ 4  
 unto him, How can a man be born *when he*  
*is old?* can he again enter a second time  
 into his mother's womb, and be born?  
 31 Jesus answered, and said unto him, Verily, „ 5  
 verily, I say unto thee, Except a man be  
 born of water and the Spirit, he cannot  
 32 enter into the kingdom of God. That which „ 6  
 is born of the flesh is flesh; and that which is  
 33 born of the Spirit is spirit. Marvel not that „ 7  
 I said unto thee, Ye must be born anew.  
 34 The wind bloweth where it will, and thou „ 8  
 hearest the voice thereof, but knowest not  
 whence it cometh, and whither it goeth:  
 so is every one that is born of the Spirit.  
 35 Nicodemus answered, and said unto him, „ 9  
 36 How can this be? Jesus answered, and „ 10  
 said unto him, Art thou a teacher of Israel,  
 37 and art ignorant of these things? Verily, „ 11  
 verily, I say unto thee, We speak that which  
 we know, and testify that which we have  
 38 seen; and ye receive not our witness. If I „ 12  
 told you earthly<sup>1</sup> things, and ye believe not,  
 how shall ye believe, if I tell you heavenly<sup>2</sup>  
 39 things? And no man hath ascended into „ 13  
 heaven, but he that descended out of heaven,

version of the Cleansing of the Temple, since they clearly belong to the same visit to Jerusalem. From its nature such an interview would seem more likely, when Jesus was well known, and had come to stay at Jerusalem. Professor Fuller observes, "This position ignores John vii. 50; and has not been imitated." This is not accurate, since that allusion to Nicodemus does not occur in the *Diatessaron* until xxxv. 14.

<sup>1</sup> Lit. "what is in the earth."

<sup>2</sup> Lit. "what is in heaven."

	even the Son of man, which is in heaven. <sup>1</sup>	
32 40	And as Moses lifted up the serpent in the wilderness, even so is the Son of man about to be lifted up: that everyone that believeth on him may not perish, but have eternal life.	Jn. 3 14
41		15
42	God so loved the world that he gave his only Son, that everyone that believeth in him should not perish, but have eternal life.	16
43	God sent not his Son into the world to judge the world; but that the world should	17
44	be saved through him. He that believeth in him is not judged: he that believeth not is judged already, because he believeth not	18
45	in the name of the only Son of God. This is the judgment: the light is come into the world, and men loved the darkness rather than the light; for their works were evil.	19
46	Everyone that worketh infamies hateth the light, and cometh not to the light, that his	20
47	works may not be reproved. But he that worketh truth cometh to the light, that his works may be recognised, that they have been wrought in God. <sup>2</sup>	21
33 1	And when the evening was come, Jesus went forth outside the city, himself and his	Mk. 3 11 19
2	disciples. And as they passed by in the morning, the disciples saw that fig-tree	„ 20
3	withered away from the root. And as they went by, they said, How did the fig-tree	Mt. 21 20 <sup>b</sup>
4	wither away already? And Simon, calling to remembrance, said unto him, Teacher, <sup>4</sup> behold, that fig-tree which thou cursedst, is	Mk. 11 21
5	withered away. And Jesus answering saith	„ 22

<sup>1</sup> Ephraem omits "which is in heaven;" this does not prove that he had not this clause; but that is probable, as it is wanting in some of the best Greek MSS.

<sup>2</sup> The *Codex Fuldensis* inserts here John viii. 1-11 (the Woman taken in Adultery), followed by the Cursing of the Fig-tree given above, ver. 24-26.

<sup>3</sup> Part of this verse occurred at xxxii. 22<sup>a</sup>. See note there.

<sup>4</sup> Or, "Master."

- unto them, Let the faith of God be in you.
- 33** 6 Verily I say unto you, If ye shall believe, and shall not be undecided in your hearts, and shall hold it as certain, that whatsoever ye shall say is coming to pass, whatsoever ye shall say shall come to pass unto you. **Mk. 11 23**
- 7 Even if ye shall say unto this mountain, Remove, and fall into the sea, it shall be 8 done. And all things, whatsoever ye shall ask of God in prayer, believing, he shall give you. **Mt. 21 21<sup>b</sup>**
- 9 And the apostles said unto the Lord, In- 10 crease our faith. He said unto them, If there be in you faith as a grain of mustard seed, ye shall say unto this fig-tree, Be thou rooted up, and be thou transplanted into the 11 sea, and it shall obey you. Who is there of you, having a servant guiding <sup>3</sup> oxen or feed- ing sheep, to whom, when he cometh from the field, he saith straightway, Go, and lie down 12 to meat? But he will say unto him, Make ready for me wherewith I may sup, and gird thy loins, and serve me, until I eat and drink; and afterward thou also shalt eat 13 and drink? Will that servant who did the thing that he had commanded him, receive 14 his thanks? I think not. Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.
- 15 Therefore I say unto you, All things, whatsoever ye pray and ask for, believe that ye shall receive them, and they 16 shall be unto you. And when ye stand for praying, forgive that which ye have in **Mk. 11 24**

<sup>1</sup> With the first part of Matt. xxi. 21.

<sup>2</sup> S. Luke is not very definite as to when this occurred. Tatian has put it where it would illustrate the previous narrative.

<sup>3</sup> Perhaps equivalent to the Authorised Version, "plowing."

your heart against *any* man; and your Father which is in the heavens shall forgive.

**33** 17 you also your trespasses.<sup>1</sup> And if ye forgive not men their trespasses,<sup>1</sup> neither will your Father forgive you also your trespasses.<sup>1</sup>

18 And he set forth also a parable<sup>2</sup> unto them to the end that they should always

19 pray, and not be slothful. There was in a city a judge, which feared not God, and 20 regarded not men: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

21 And he would not for a long time: afterwards he said within himself, Though I

22 fear not God, nor regard men, yet because of the importunity of this widow, I will avenge her, that she may not come per-

23 petually, and bring me weariness. And 24 our Lord said, Hear what the judge of un-

righteousness said. And shall not God perform still more the avenging of his elect, which cry to him day and night, and be

25 longsuffering<sup>3</sup> in respect to them? I say unto you, He will perform the avenging of them speedily. When the Son of man cometh, think you he will find faith on the earth?

**26** } 27 And they came again to Jerusalem. And { Mk. <sup>4</sup> 11 15<sup>a</sup>

it came to pass, on one of the days, as Jesus was walking, and teaching the people in the temple, and announcing the good tidings, there stood near him the chief priests and the scribes with the elders;

28 and they said unto him, Tell us: By what Lu. 20 2<sup>a</sup> authority doest thou this? and who gave Mk. 11 28<sup>b</sup>

<sup>1</sup> Or, "follies."

<sup>2</sup> Placed here because it relates to the subject of prayer now being referred to.

<sup>3</sup> Or, "tarry."

<sup>4</sup> A mistake for 27<sup>a</sup>. Cf. xxxii. 27<sup>a</sup>.

- 33 29 thee this authority to do this? And Jesus { Mk. 11 29<sup>a</sup>  
saith unto them, I also will ask you one Mt. 21 24<sup>b</sup>  
word; and if ye tell me, I also will tell  
30 ye by what authority I do this. The bap- Mt. 21 25<sup>a</sup>  
tism of John, whence was it? from heaven  
31 or from men? tell me. But they reasoned { Mk. 11 30<sup>b</sup>  
among themselves, saying, If<sup>1</sup> we shall say Mt. 21 25<sup>b</sup>  
unto him, From heaven, he will say unto  
32 us, Why did ye not believe him? But if Mt. 21 26<sup>a</sup>  
we shall say, From men, we fear that all Lu. 20 6<sup>b</sup>  
33 the people may stone us: for all held, that Mk. 11 32<sup>b</sup>  
34 John was a true prophet. They answered, " 33  
and said unto him, We know not. Jesus  
saith unto them, Neither tell I you by  
what authority I do *these things*.
- 35 What think ye? A certain man had two Mt. 21 28  
sons; and he came to the first, and said unto  
him, My son, go to-day, and work<sup>2</sup> in the  
36 vineyard. He answereth, and saith, I will  
not: but at last he repented himself, and  
37 went. And he came to the other, and said  
unto him likewise. And he answered and  
38 said, Yea, sir: and went not. Which of  
these two did the will of his father? They  
said unto him, The first. Jesus saith unto  
them, Verily I say unto you, The publicans  
and the harlots go before you into the king-  
39 dom of God. John came unto you in the  
way of righteousness, and ye believed him  
not: but the publicans and the harlots be-  
lieved him: but ye, not even after ye had  
seen it, did ye at last repent, that ye might  
believe him.
- 40 Hear another parable: There was a man, " 33<sup>a</sup>  
a householder, which planted a vineyard, and  
set a hedge about it, and digged a winepress  
41 in it, and built a tower in it, and granted it Lu. 20 9<sup>b</sup>  
to husbandmen, and was abroad for a long  
42 time. And when the season of the fruits Mt. 21 34<sup>a</sup>

<sup>1</sup> Ver. 26 begins here as in the Vulgate.

<sup>2</sup> Or, "till."

- had come near, he sent his servant<sup>1</sup> to the husbandmen, that they might send him of  
**33 43** the fruits of<sup>2</sup> his vineyard. But these husbandmen beat him, and sent him away empty. Mk. 12 3
- 44** And again he sent unto them another servant; and they stoned and wounded him, " 4
- 45** and sent him away shamefully handled. And again he sent another; and him they killed: and many other servants sent he unto them. " 5<sup>a</sup>
- 46<sup>2</sup>** And the husbandmen took his servants, and beat one, and stoned another, and killed " Mt. 21 35
- 47** another. Again, he sent other servants more than the former: and they did unto " 36
- 48** them in like manner. And the lord of the vineyard said, What shall I do? I will send my beloved son: for perchance they Lu. 20 13
- 49** will see him, and reverence him. At last he Mk. 12 6<sup>a</sup>
- 50** sent unto them his beloved son.<sup>3</sup> But the Mt. 21 38<sup>a</sup>
- husbandmen, when they saw the son, said Lu. 20 14<sup>b</sup>
- 51** among themselves, This is the heir; and they said, Let us kill him, and the inheritance will be ours. And they took him, and brought him forth outside the vineyard, and Mt. 21 39
- 52** killed him. When therefore the lord of the " 40
- vineyard cometh, what will he do unto those
- 53** husbandmen? They said unto him, He will miserably destroy the miserable men, and " 41
- will let out the vineyard unto other husbandmen, who will render him the fruits in
- 54** their seasons.<sup>4</sup> Jesus said unto them, Did ye never read in the scripture, " 42<sup>a</sup>
- The stone which the builders rejected,  
The same was made into the head of the Lu.<sup>5</sup> 20 17<sup>b</sup>  
corner:

<sup>1</sup> Arabic, "servants," but see "him" in ver. 43.

<sup>2</sup> Ver. 46, 47 appear to repeat from S. Matthew the substance of ver. 42-45.

<sup>3</sup> Lit. "his beloved son which was his."

<sup>4</sup> Omitting Luke xx. 16<sup>b</sup>: "And when they heard it, they said, God forbid."

<sup>5</sup> Or continuation of Matt. xxi, 42.

- 33** 56 This was done by God; Mt. 21 42<sup>c</sup>  
 And it is marvellous in our eyes?
- 57 Therefore I say unto you, The kingdom „ 43  
 of God shall be taken away from you, and shall be given to a nation bringing forth
- 58 fruits. And whosoever falleth on this „ 44  
 stone, shall be broken to pieces: but on whomsoever it shall fall, it will grind him
- 59 to powder. And when the chief priests and „ 45  
 the Pharisees had heard his parables, they
- 60 perceived that he spake of them. And<sup>1</sup> „ 46  
 they sought to lay hold on him; and they feared the multitudes, because they regarded him as a prophet.
- 34** 1 Then the Pharisees went away, and took „ 22 15  
 counsel how they might catch him in his talk, and deliver him up to the authority Lu. 20 20<sup>b</sup>  
 of the court, and to the authority of the
- 2 governor. And they sent to him their Mt. 22 16  
 disciples with the Herodians,<sup>2</sup> saying unto him, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for anyone: for thou regardest
- 3 not man. Tell us therefore, What thinkest „ 17  
 thou? Is it lawful to give tribute unto Caesar, or not? Shall we give, or shall Mk.<sup>3</sup> 12 15<sup>a</sup>
- 4 we not give? But Jesus, knowing their craftiness, saith unto them, Why tempt ye Mt. 22 18<sup>b</sup>  
 5 me, ye hypocrites? Show me the tribute „ 19  
 penny. And they brought unto him a
- 6 penny. Jesus saith unto them, Whose is „ 20  
 7 this image and inscription? They said unto him, Caesar's. He said unto them, Render unto Caesar the things that are Caesar's; and unto God the things that are God's.
- 8 And they could not bring<sup>4</sup> it to pass that Lu. 20 26

<sup>1</sup> Omitting Luke xx. 19, "the same hour."

<sup>2</sup> Omitting Luke xx. 20, "spies, which should feign themselves just men."

<sup>3</sup> Part of this is called 14<sup>b</sup>, as in the Vulgate.

<sup>4</sup> "Bring . . . fall," or "succeed in making him slip."

he should fall in his speech before the people:  
and they marvelled at his saying, and re-  
strained themselves.<sup>1</sup>

*See note*

- 34 9 On that day there came Sadducees, and said unto him, The dead have no life: and  
10 they asked him, saying unto him, Master, Moses said unto us, If a man die, having no children, let his brother marry his wife, and  
11 raise up seed unto his brother. Now there were with us seven brethren: and the first took a wife, and died without children;<sup>2</sup>  
12 and the next took his wife, and died without  
13 children; and the third also took her; and likewise all the seven, and they died without  
14 leaving a child. And at the last of all of them the woman also died. In the resurrection therefore<sup>3</sup> whose wife shall she be of these seven? for they all took her.  
16 Jesus answered, and saith unto them, Do ye { Mt. 22 29  
not therefore err, because ye know not the  
17 scriptures, nor the power of God? The sons Lu. 20 34<sup>b</sup>  
of this age marry wives; and the women are  
18 delivered up to husbands: but they that shall be accounted worthy of that age, and the resurrection from the dead, shall not marry wives; nor shall the women be for  
19 husbands: nor shall they be able to die any more: but they shall be even as the angels<sup>4</sup> and the sons of God, because they have been  
20 made sons of the resurrection. Moreover, concerning the resurrection of the dead, have ye not read in the book of Moses, how God said unto him out of the bramble bush,  
I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now he is not the God of the dead, but of the living:
- Mk. 12 24<sup>b</sup>
- Mt. 22 27
- Lu. 20 28
- Lu. 20 29<sup>a</sup>
- Lu. 20 35
- Lu. 20 38

<sup>1</sup> Omitting Matt. xxii. 22, "and left him, and went their way."

<sup>2</sup> Omitting Matt. xxii. 25, "left his wife unto his brother."

<sup>3</sup> Omitting Mark xii. 23, "when they shall rise."

<sup>4</sup> Omitting Mark xii. 25, "which are in heaven."

for all live with him. Ye therefore do Mk. 12 27<sup>b</sup>  
greatly err.

- 34 22 And when the multitudes heard it, they Mt. 22 33  
 23 were astonished at his teaching. And cer- Lu. 20 39  
 tain of the scribes answering said unto him,  
 24 Teacher, thou hast well said. But all the Mt. 22 34  
 Pharisees, when they had seen that he had  
 put the Sadducees to silence in this way,  
 assembled themselves together against him,  
 25 to strive with him. And one of the scribes, „ 35<sup>a</sup>  
 a doctor of the law, when he had seen the Mk. 12 28<sup>b</sup>  
 appropriateness of his answer to them,  
 26 wished to tempt him, saying, What shall I Lu.<sup>1</sup> 10 25<sup>b</sup>  
 do to inherit eternal life? and which is the Mk.<sup>1</sup> 12 28<sup>c</sup>  
 greater and first commandment in the law?  
 27 Jesus said unto him, The first command- „ 29  
 ment of all is, Hear, O Israel; The Lord our  
 28 God, the Lord is one: and: Thou shalt love „ 30<sup>a</sup>  
 the Lord thy God from all thy heart, and  
 from all thy soul, and from all thy mind,  
 29 and from all thy strength. This is the „ 38  
 30 greatest and first commandment. But there Mk. 12 3<sup>t</sup>  
 is a second, which is like unto it, Thou shalt  
 love thy neighbour as thyself. There is no  
 other commandment greater than these.  
 31 From these two commandments hangeth the Mt. 22 40  
 32 law, and the prophets. The scribe saith Mk. 12 32  
 unto him, An excellent opinion, Master!  
 with truth thou hast said that God is one,  
 33 and there is none other but he: and that a „ 33  
 man should love him from all his heart, and  
 from all his mind, and from all his soul, and  
 from all his strength, and that he should love  
 his neighbour as himself, is a better thing  
 than all the burnt offerings and sacrifices.  
 34 And when Jesus saw that he had answered „ 34<sup>a</sup>  
 discreetly, he answered, and said unto him,

<sup>1</sup> Modern harmonisers do not combine these passages, but assign to S. Luke's incident an earlier place in the narrative, and thus avoid combining the two questions. Tatian puts the result in the order of the two first evangelists.

- Thou art not far from the kingdom of God.
- 34** 35 Thou hast said the right word: this do, and Lu. 10 28<sup>b</sup>  
 36 thou shalt live. But he, desiring to justify  
 himself, said unto him, And who is my  
 37 neighbour? Jesus said unto him, A certain  
 man was going down from Jerusalem to  
 Jericho; and robbers fell upon him, which  
 plundered him, and having beaten him  
 38 departed, leaving him half dead.<sup>1</sup> And it  
 happened that a certain priest was going  
 down the same way: and when he saw him,  
 39 he passed by. In like manner came a  
 Levite also, and when he reached the place,  
 40 and saw him, he passed on. But a certain  
 Samaritan, as he journeyed, when he came  
 to the place where he was, and saw him,  
 41 had compassion on him, and came near, and  
 bound up his wounds, pouring on *them* wine  
 and oil; and he set him on an ass, and  
 brought him to an inn, and took care of  
 42 him. And on the next day he took out  
 two pence, and gave them to the host, and  
 saith unto him, Take care of him; and  
 whatsoever thou spendest more, I, when I  
 43 come back again, will repay thee. Which  
 of these three seems to thee to have been  
 more a neighbour unto him that fell among  
 44 the robbers? He said unto him, He that  
 had compassion on him. Jesus saith unto  
 45 him, Go, and do thou likewise. And no man  
 ventured to ask him anything after that. Mk. 12 34<sup>b</sup>
- 46 And he was teaching daily in the temple. Lu. 19 47  
 But the chief priests and the scribes and the  
 elders of the people sought to destroy him:  
 47 and they could not do anything to him; for  
 all the people were in suspense to hear him. || 48
- 48 Now of the multitude many believed on Jn.<sup>2</sup> 7 31

<sup>1</sup> Lit. "with only his soul left in him."

<sup>2</sup> Repeated from xxviii. 32.

- him, and said, Will the Messiah, when he cométh, do more signs than those which this  
**34** 49 man doeth ? And the Pharisees heard the Jn. 7 32  
multitudes saying these things concerning  
him ; and the chief priests sent soldiers to  
50 take him. And Jesus said unto them, Yet „ 33  
a little while am I with you, and I shall go  
51 unto him that sent me. And ye shall seek „ 34  
me, and shall not find me : and where I am,  
52 ye cannot come. The Jews said among „ 35  
themselves, Whither is this man about to  
go, so that we shall not be able to go ? Do  
you think, that he is about to go unto the  
countries of the Gentiles, and teach the  
53 heathen ? What is this word that he said, „ 36  
Ye shall seek me, and shall not find me :  
and where I am, ye cannot come ?
- 35** 1 Now on the great day, the last of the „ 37  
festival, Jesus stood, crying and saying, If  
any man is thirsty, let him come unto me,  
2 and drink. Everyone that believeth on me, „ 38  
even as the scriptures say, out of his belly  
3 shall flow rivers of sweet water. This spake „ 39  
he signifying the Spirit, which they that  
believed on him were about to receive : for  
the Spirit had not yet been given, because  
4 Jesus had not yet been glorified. And many „ 40  
of the multitude that heard his words,  
said, This is of a truth the prophet. And  
5 some said, This is the Messiah. But others „ 41  
said, Shall the Messiah come from Galilee ?  
6 Doth not the scripture say that the Messiah „ 42  
shall come of the offspring of David, and  
7 from Bethlehem the village of David ? So „ 43  
there arose a disagreement in the multitude  
8 because of him. And some of them wished „ 44  
to take him ; and no man laid hand on him.  
9 And the soldiers came to the chief priests „ 45  
and Pharisees ; and the priests said unto  
10 them, Why did ye not bring him ? The „ 46

- soldiers said, Never man so spake, as this  
**35** 11 man speaketh. The Pharisees said unto Jn. 7 47  
 12 them, Are ye also led astray ? Hath anyone „ 48  
 of the rulers or of the Pharisees believed in  
 13 him ? except this multitude which knoweth „ 49  
 14 not the law, who are accursed ? Nicodemus, „ 50  
 one of themselves, who came to Jesus by  
 15 night, said unto them, Doth our law judge a „ 51  
 man, except it shall before have heard from  
 16 himself, and known what he doeth ? They „ 52  
 answered, and said unto him, Art thou also  
 of Galilee ? Search, and see, for from  
 Galilee ariseth no prophet.  
 17 Now when the Pharisees were gathered Mt. 22 41  
 18 together, Jesus asked them a question, saying, „ 42  
 What say ye of the Messiah ? whose son is  
 he ? They said unto him, The son of David.  
 19 He saith unto them, How then doth David „ 43  
 in the Holy Spirit call him Lord, for he  
 saith,  
 20 The Lord said unto my Lord, „ 44  
 Sit thou on my right hand,  
 That I may put thine enemies underneath  
 thy feet.  
 21 If David then calleth him Lord, how is he „ 45  
 22 his son ? And no one was able to answer „ 46  
 him ; neither did any man venture from that  
 day forth to ask him about any matter.  
 23 And again Jesus spake unto them, saying, Jn. 8 12  
 I am the light of the world : he therefore  
 that followeth me, doth not walk in the  
 darkness, but shall find the light of life.  
 24 The Pharisees said unto him, Thou bearest „ 13  
 witness of thyself ; thy witness is not genuine.  
 25 Jesus answered, and said unto them, If I bear „ 14  
 witness of myself, my witness is genuine ;  
 for I know whence I came, and whither I  
 go ; but ye know not whence I came, nor  
 26 whither I go. For ye judge a material „ 15  
 27 judgment ; but I judge no man. And if I „ 16

- judge, my judgment is genuine; for I am not alone, but I and my Father that sent me. And in your law it is written, that the witness of two men is genuine. I am he that beareth witness of myself; and my Father that sent me beareth witness of me.
- They said unto him, Where is thy Father? Jesus answered, and saith unto them, Ye know me not, nor my Father: for if ye knew me, ye would know my Father.
- These words spake he in the treasury, as he taught in the temple: and no man took him, because his hour was not yet come.
- Jesus said again unto them, I go away indeed; and ye shall seek me, and shall not find me, and shall die in your sins: and whither I go ye cannot come. The Jews said, Will he kill himself, that he may say,
- Whither I go ye cannot come? He saith unto them, Ye are from beneath; but I am from above: ye are of this world; and I am not of this world. I said unto you, Ye shall die in your sins: if ye believe not that I am *he*,<sup>1</sup> ye shall die in your sins. The Jews said, And who art thou? Jesus said unto them, If I begin to speak unto you, I have many things to speak concerning you, and to judge: but he that sent me is true; and the things which I heard from him, these speak I in the world. And they understood not that he referred to the Father in this. Jesus said again unto them, When ye have lifted up the Son of man, then shall ye perceive that I am *he*,<sup>1</sup> and that I do nothing of myself, but as the Father taught me, so I speak. And he that sent me is with me; for my Father hath not left me alone; for I do always the things that are pleasing to him. As he

<sup>1</sup> Lit. "I am I."

Jn. 8 17

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- spake these things many believed on him.
- 35 42 And Jesus said to those Jews which believed on him, If ye abide in my word, Jn. 8 31  
 43 ye shall be truly my disciples ; and ye shall know the truth ; and the truth shall make 32  
 44 you free. They said unto him, We are the offspring of Abraham, and have never served any man as bondsmen : how then sayest 33  
 45 thou, Ye shall be free children ? Jesus said unto them, Verily, verily, I say unto you, Everyone that committeth sin is the 34  
 46 bondservant of sin. And the bondservant abideth not in the house for ever : but the 35  
 47 son abideth for ever. If therefore the Son shall make you free, ye shall be free children indeed. I know that ye are the offspring of Abraham ; yet ye seek to kill me, 36  
 48 because ye are unequal to<sup>1</sup> my word. For I speak that which I have seen with my Father : and ye do that which ye have seen 37  
 49 with your father. They answered, and said unto him, Our father is Abraham. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham. 38  
 50 Now, behold, ye seek to kill me, a man that speaketh the truth with you, which I have heard from God : this did not Abraham. 39  
 51 But ye do the works of your father. They said unto him, We are not of fornication ; 40  
 52 we have one father, which is God. Jesus said unto them, If God were your Father, ye would certainly have loved me. I came forth from God, and came down ; nor have 41  
 53 I come of myself, but he sent me. For why do ye not perceive my word ? Even because 42  
 54 ye cannot hear my word. Ye are of your father the devil, and the desire of your father ye wish to do, who is a murderer from the beginning, and abideth<sup>2</sup> not in the 43  
 55

<sup>1</sup> Or, "too weak for."<sup>2</sup> Or, "standeth."

- truth, because there is no truth in him : and when he speaketh a lie, he speaketh of his own : for he is a liar, and the father of
- 35** 56 lies. And I, that speak in the truth, ye Jn. 8 45  
 57 believe me not. Which of you rebuketh „ 46  
 me of sin ? And if I say the truth, ye do  
 58 not believe me. He that is of God heareth „ 47  
 the words of God : for this cause ye hear  
 59 *them* not, because ye are not of God. The „ 48  
 Jews answered, and said unto him, Said we  
 not well that thou art a Samaritan, and  
 60 hast a devil ? Jesus saith unto them, I „ 49  
 certainly have not a devil ; but I honour  
 61 my Father, and ye dishonour me. I seek „ 50  
 not mine own glory : here is one who
- 36** 1 seeketh and judgeth. Verily, verily, I say „ 51  
 unto you, Whosoever keepeth my saying  
 2 shall never see death. The Jews said unto „ 52  
 him, Now we know that thou hast a devil.  
 Abraham is dead, and the prophets ; and  
 thou sayest, Whosoever keepeth my saying  
 3 shall never taste death. Art thou greater „ 53  
 than our father Abraham, which is dead ?  
 and the prophets, which are dead ? whom  
 4 makest thou thyself ? Jesus saith unto „ 54  
 them, If I glorify myself, my glory is  
 nothing : it is my Father that glorifieth  
 5 me, of whom ye say, He is our God ; and „ 55  
 ye know him not : but I know him ; and if  
 I say, I know him not, I shall be a liar like  
 unto you : but I know him, and keep his  
 6 saying. Your father Abraham longed with „ 56  
 burning eagerness<sup>1</sup> to see my day ; and he  
 7 saw it, and was glad. The Jews said unto „ 57  
 him, Thou art not yet fifty years old, and  
 8 hast thou seen Abraham ? Jesus said unto „ 58  
 them, Verily, verily, I say unto you, Before  
 9 Abraham was, I am. And they took stones „ 59  
 to stone him : but Jesus hid himself, and

<sup>1</sup> Or, "earnestly longed."

went out of the temple, and<sup>1</sup> passing among them went away.

- 36 10 And as he passed by, he saw a man blind Jn. 9 1  
 11 from his mother's womb. And his disciples " 2  
 asked him, Master, who did sin, this man or  
 12 his parents, that he was born blind? Jesus " 3  
 saith unto them, Neither did this man sin,  
 nor his parents: but that the works of God  
 13 may be made manifest in him. I must work " 4  
 the works of him that sent me, while the  
 day lasts: the night will come, and no man  
 14 will be able to work at will. As long as I " 5  
 am in the world, I am the light of the world.  
 15 When he had said these things, he spat on " 6  
 the ground, and made clay of the spittle, and  
 rubbed it upon the eyes of the blind man,  
 16 and said unto him, Go, wash in the bath " 7  
 of Siloam. He went away therefore, and  
 17 washed, and came seeing. And his neighbours " 8  
 which had seen him beg aforetime,  
 said, Is not this he that sat begging? Some  
 18 said, It is he: and others said, Not at all, " 9  
 but he is exactly like him. He said, I am  
 19 he. They said unto him, How then were " 10  
 20 thine eyes opened? He answered, and saith " 11  
 unto them, A man whose name is Jesus  
 made clay, and rubbed it upon mine eyes, " 12  
 and said unto me, Go, and wash in the water  
 of Siloam; so I went away, and washed, and  
 21 received sight. They said unto him, Where " 13  
 is he? He saith, I know not.  
 22 And they brought to the Pharisees him " 14  
 23 that had before been blind. Now the day " 15  
 on which Jesus made the clay, and opened  
 24 his eyes, was the day of the sabbath. And  
 again the Pharisees asked him: How didst  
 thou receive thy sight? He said unto them,  
 He put clay upon mine eyes; and I washed,  
 25 and received sight. Some of the Pharisees " 16

<sup>1</sup> The rest of this verse is called 60, and is absent from the Vulgate.

- said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do these signs ? And a division took place among them. And again they said unto the blind man, What sayest thou of him that opened thine eyes for thee ? He said unto them, I say, that he is a prophet. And the Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight ; and they asked them : Is this your son, of whom ye say, that he was born blind ? how then doth he now see ? His parents answered, and said, We know that this is our son, and that he was born blind : but how he now seeth, or who opened his eyes, we know not : ask him ; he is already arrived at the age of manhood, and he may speak for himself. These things said his parents, because they feared the Jews : for the Jews had decided already, that if any man should confess him to be the Messiah, they would expel him from the synagogue. Therefore said his parents, He is arrived at the age of manhood ; ask him. And they called a second time him that had been blind, and said unto him, Give glory to God : we know that this man is a sinner. He answered, and saith unto them, Whether he be a sinner I know not : one thing I know, that, whereas I was blind, now I see. They said again unto him, What did he to thee ? how opened he thine eyes for thee ? He saith unto them, I told you, and ye did not hear : wherefore do ye wish to hear it again ? do ye also wish to become his disciples ? And they despised him, and said unto him, Thou art his disciple ; but we are disciples of Moses. For we know that God
- Jn. 9 17
- " 18
- " 19
- " 20
- " 21
- " 22
- " 23
- " 24
- " 25
- " 26
- " 27
- " 28
- " 29

- hath spoken unto Moses: but as for this  
**36** 39 man, we know not whence he is. The man Jn. 9 30  
 answered, and said unto them, Therefore indeed is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.  
**40** And we know that God heareth not the voice of sinners: but he that feareth him, " 31  
**41** and doeth his will, him he heareth. From eternity it was never heard that anyone opened the eyes of a blind man, born in  
**42** blindness. Therefore if this man were not " 33  
**43** from God, he could not do this. They " 34  
 answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.  
**44** And Jesus heard of his casting out; and finding him, he said unto him, Dost thou " 35  
**45** believe on the Son of God ? He that had " 36  
 been made whole, answered, and said, Who is he, Lord, that I may believe on him ?  
**46** Jesus said unto him, Thou hast seen him, " 37  
**47** and he it is that speaketh with thee. He " 38  
 saith, Lord, I believe. And he fell down  
**37** 1 worshipping him. And Jesus said, For " 39  
 judging the world am I come, that they which see not may see; and that they which  
**2** see may become blind. And some of the " 40  
 Pharisees which were with him, heard this,  
**3** and said unto him, Are we blind ? Jesus said unto them, If ye were blind, surely ye would have no sin: but now ye say, We see: and for this cause your sin remaineth.  
**4** Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the " 10 1  
**5** same is a thief and a robber. But he that entereth in by the door is the shepherd of " 2  
**6** the sheep. And to him the porter openeth the door; and the sheep hear his voice: and he calleth his own rams by name, and they " 3

- 37 7 go out unto him. And when he hath sent Jn. 10 4  
 forth his own sheep, he goeth before them,  
 and his rams follow him: for they know his  
 8 voice. And a stranger the sheep do not  
 follow, but flee from him: for they hear not  
 9 the voice of a stranger. This proverb spake  
 Jesus unto them: but they understood not  
 what he spake unto them.
- 10 Jesus said unto them again, Verily, verily, „ 7  
 I say unto you, I am the door of the sheep.  
 11 For all, as many as came, are thieves and „ 8  
 robbers: but the sheep did not hear them.  
 12 I am the door: and if any man enter in „ 9  
 through me, he shall live, and shall go in  
 13 and out, and shall find pasture. Now the „ 10  
 thief cometh not, but that he may steal,  
 and kill, and destroy; I assuredly came that  
 they may have life, and may have what is  
 14 more excellent. I am the good shepherd: „ 11  
 now the good shepherd giveth his life for  
 15 his sheep. But the hireling, who is not „ 12  
 a shepherd, and whose the rams are not,  
 when he seeth the wolf coming, leaveth the  
 sheep, and fleeth; and the wolf cometh, and  
 16 snatcheth, and scattereth the sheep. Now „ 13  
 the hireling fleeth, because he is a hireling,  
 17 and hath no care for the sheep. I am the „ 14  
 good shepherd; and I know mine own; and  
 18 mine own know me. Even as my Father „ 15  
 knoweth me, I also know my Father; and I  
 19 lay down my life for my sheep. And other „ 16  
 sheep also I have, which are not of this  
 fold: them also must I call, and they shall  
 hear my voice; and there shall become one  
 20 flock and one shepherd. Therefore doth the „ 17  
 Father love me, because I lay down my life,  
 21 that I may take it again. No one shall „ 18  
 take it away from me; but I lay it down of  
 my own accord; and I have a right to lay  
 it down, and I have a right to take it.

This commandment received I from my Father.

- |    |    |   |        |    |
|----|----|---|--------|----|
| 37 | 22 | And there arose a disagreement among the<br>23 Jews because of these sayings. And many<br>of them said, He hath a devil, and sufferereth<br>from epilepsy; why are ye silent in his<br>24 presence? And others said, These are not<br>the words of them that have a devil. Can<br>a devil open the eyes of the blind? | Jn. 10 | 19 |
| 25 |    | And the feast of the dedication in Jeru-  | "      | 22 |
| 26 |    | salem arrived: and it was winter; and Jesus<br>was walking in the temple in Solomon's porch.  | "      | 23 |
| 27 |    | And the Jews came round about him, and<br>said unto him, How long wilt thou torment<br>our hearts? If thou art the Messiah, tell us   | "      | 24 |
| 28 |    | plainly. He answered, and said unto them,<br>I told you, and ye believe not: and the works<br>that I do in my Father's name, themselves   | "      | 25 |
| 29 |    | bear witness of me. But ye believe not,   | "      | 26 |
| 30 |    | because ye are not of my rams. Even as I<br>told you, <sup>1</sup> My rams hear my voice, and I   | "      | 27 |
| 31 |    | know them, and they follow me: and I give<br>unto them eternal life; and they shall never<br>perish; and no one shall snatch them out of  | "      | 28 |
| 32 |    | my hand. For the Father, which hath given<br><i>them</i> unto me, is greater than all; and no<br>one is able to take <i>them</i> away out of my   | "      | 29 |
| 33 |    | Father's hand. I and my Father are one.   | "      | 30 |
| 34 |    | And the Jews took up stones to stone<br>35 him. Jesus saith unto them, Many good<br>works have I showed you from my Father;<br>for which of those works do ye stone me?   | "      | 31 |
| 36 |    | The Jews said unto him, Not for good works<br>do we stone thee, but because thou blas-<br>phemest, and, being a man, makest thyself   | "      | 32 |
| 37 |    | God. Jesus said unto them, Is it not written  | "      | 33 |

<sup>1</sup> The preceding words, "Even . . . you," which in the Greek and the Authorised Version are part of John x. 26, and belong to that sentence, are here removed to the next verse, and made to commence the new sentence. They are absent from the Revised Version.

- 37 38 thus in your law, I said, Ye are gods. And Jn. 10 35  
 if he called them gods, because the word of  
 God came unto them (and nothing can be  
 39 broken in the scripture), tell ye him, whom „ 36  
 the Father sanctified and sent into the world,  
 that he blasphemeth; because I said unto  
 40 you, I am the Son of God? For if I do „ 37  
 not the works of my Father, believe me not.  
 41 But if I do *them*, even though ye believe not „ 38  
 me, believe the works: that ye may know  
 and believe that my Father is in me, and I  
 42 in my Father. And they sought again to „ 39  
 take him: and he went forth out of their  
 hands.  
 43 And he went away beyond Jordan into „ 40  
 the place where John was before baptizing;  
 44 and there he abode. And many men came „ 41  
 unto him; and they said, John did not even  
 45 one sign: but all things whatsoever John „ 42  
 spake of this man are true. And many  
 believed on him.  
 46 Now a certain man was sick, Lazarus by „ 11 1  
 name, of the village of Bethany, the brother  
 47 of Mary and Martha. Now Mary is she „ 2  
 who anointed the feet of Jesus with oint-  
 ment, and wiped them with her hair, whose  
 48 brother was Lazarus the sick man. His „ 3  
 sisters therefore sent unto Jesus, saying,  
 Lord, behold, he whom thou lovest is sick.  
 49 But Jesus said, This sickness is not unto „ 4  
 death, but for the glory of God, that the  
 50 Son of God may be glorified thereby. Now „ 5  
 Jesus loved Martha, and Mary, and Lazarus.  
 51 When therefore he heard that he was sick, „ 6  
 he abode two days in the place where he  
 52 was. And after these things he said to his „ 7  
 53 disciples, Come, let us go into Judaea. His „ 8  
 disciples said unto him, Master, the Jews  
 now wish to stone thee; and goest thou  
 54 thither again? Jesus said unto them, Are „ 9

- 37** 55 there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of the world. But if a man walk in the night, he stumbleth,  
**56** because the brightness is not in him. These things said Jesus: and afterwards he said unto them, Our friend Lazarus sleepeth;<sup>1</sup> but I go that I may awake him out of  
**57** sleep. His disciples said unto him, Lord, if  
**58** he is sleeping,<sup>2</sup> he will get well. Jesus had spoken this of his death: but they thought that he spake of taking rest in  
**59** sleep. Then Jesus said unto them plainly,  
**60** Lazarus is dead. And I am glad for your sakes that I was not there, in order that ye may believe; nevertheless let us go thither.  
**61** Thauma,<sup>3</sup> who is called Thoma,<sup>4</sup> said unto his fellow-disciples, Let us also go, that we may die with him.
- 38** 1 Jesus therefore came to Bethany, and found that he had been in the tomb four days.  
 2 Now Bethany was nigh unto Jerusalem, and  
 3 was distant from it fifteen furlongs; and many of the Jews came to Mary and Martha, to console their heart concerning  
 4 their brother. Martha therefore, when she heard that Jesus was coming, went out to meet him: but Mary was sitting at home.  
 5 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother would not  
 6 have died. But now I know that, whatsoever thou shalt ask of God, he will give thee.  
 7 Jesus said unto her, Thy brother shall rise.  
 8 Martha said unto him, I know that he shall rise again in the resurrection at the last  
 9 day. Jesus said unto her, I am the resurrection, and the life; he that believeth in

<sup>1</sup> Or, "resteth;" cf. ver. 58, "taking rest."<sup>2</sup> Or, "resting;" cf. ver. 58.<sup>4</sup> Arabic, Thâmâ;<sup>3</sup> Arabic, Thâwamâ.

cf. liv. 17.

- 38 10 me, even though he die, shall live: and everyone that liveth and believeth in me  
 11 shall never die. Believest thou this? She said unto him, Yea, Lord: I believe that thou art the Messiah, the Son of God, who art come  
 12 into the world. And when she had said this, she went away, and called Mary her sister secretly, and said unto her, The Master  
 13 is come, and calleth thee. And Mary, when she heard it, arose quickly, and came unto  
 14 him. For Jesus was not yet come into the village, but was in that place where Martha  
 15 had met him. The Jews also which were with her in the house to console her, when they saw Mary rising up quickly and going out, followed her, supposing that she was  
 16 about to go unto the tomb to weep. Mary therefore, when she was come where Jesus was, and had seen him, fell down at his feet, and said unto him, Lord, if thou hadst been  
 17 here, my brother would not have died. And Jesus came, and when he saw her weeping, and the Jews which were with her, weeping  
 18 also, he was distressed in his soul, and sighed, and said, Where have ye laid him? They  
 19 said unto him, Lord, come and see. And the tears of Jesus were shed. The Jews there-  
 21 fore said, See how much he loved him! And some of them said, Could not this man, which opened the eyes of that blind man, also have caused that this man should not die?  
 22 Jesus therefore, being distressed in his soul, cometh to the tomb. Now the tomb was a cave, and a stone was laid at the mouth of  
 23 it. Jesus saith, Take ye away this stone. Martha, the sister of him that was dead, said unto him, Lord, by this time he stinketh: for he hath been *dead* four days.  
 24 Jesus said unto her, Said I not unto thee, If thou believest, thou shalt see the glory of
- Jn. 11 26  
 " 27  
 " 28  
 " 29  
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 " 40

- 38** 25 God? So they moved away the stone. Jn. 11 41  
 And Jesus lifted up his eyes, and said, My Father, I thank thee that thou hearest me.
- 26** I indeed know that thou hearest me always: „ 42  
 but because of this multitude which standeth by I say this to thee, that they may believe
- 27** that thou didst send me. When he had „ 43  
 said these things, he cried with a loud voice,
- 28** Lazarus, come forth. And the dead man „ 44  
 came forth, bound hand and foot with bandages; and his face was wrapped up in a napkin. Jesus said unto them, Loose him, and let him go.
- 29** And many of the Jews, which were „ 45  
 come to Mary, when they saw what was
- 30** done by Jesus, believed in him. But some „ 46  
 of them went away to the Pharisees, and told them all the things which Jesus had done.
- 31** And the chief priests and the Pharisees „ 47  
 gathered together, and they said, What do we? for, behold, this man doeth many signs.
- 32** For if we let him thus alone, all men will „ 48  
 believe in him: and the Romans will come and take away our country and nation.
- 33** But one of them, Caiaphas by name, who „ 49  
 was the high priest of that year, said unto
- 34** them, Ye know nothing at all, nor do ye „ 50  
 take into account that it is expedient for us that one man should die for the people, and
- 35** that the whole nation perish not. Now this „ 51  
 he said not of himself: but as he was the high priest of that year, he prophesied that
- 36** Jesus was going to die for the people; and „ 52  
 not only for the people, but that he might also gather together at one time the children
- 37** of God that had been scattered abroad. So „ 53  
 from that day forth they took counsel to put him to death.
- 38** Jesus therefore walked not openly among „ 54  
 the Jews, but departed thence into a place

- near to the wilderness, into a hermitage<sup>1</sup>  
which is called Ephraem; and there he was  
**38** 39 going about with his disciples. Now the Jn. 11 55  
passover of the Jews was near: and many  
went up to Jerusalem out of the villages before  
 40 the feast, to purify themselves. And they „ 56  
sought for Jesus, and said one to another in  
the temple, What think ye of his lateness<sup>2</sup>  
 41 for the feast? Now the chief priests and „<sup>3</sup> 57  
the Pharisees had given commandment, that,  
if any man knew where he was, he should  
disclose it unto them, that they might take  
him.  
 42 And when the days of his going up<sup>4</sup> were Lu. 9 51  
fulfilled, he prepared himself to go to Jeru-  
 43 salem, and sent messengers before him: and „ 52  
they went, and entered into a village of  
 44 Samaria, to make ready for him. And they „ 53  
did not receive him, because he was prepared  
 45 to go to Jerusalem. And when his disciples „ 54  
James and John saw *this*, they said unto  
him, Lord, wilt thou that we bid fire to come  
down from heaven, and uproot them, even as  
 46 Elijah did? And Jesus turned, and rebuked „ 55  
them, saying, Ye know not what *manner of*  
 47 spirit ye are of. Surely the Son of man „ 56  
came not to destroy lives, but to save them.  
And they went to another village.
- 39** 1 Jesus therefore six days before the pass- Jn. 12 1  
over came to Bethany,<sup>5</sup> where Lazarus was,

<sup>1</sup> Arabic, "kirh."

<sup>2</sup> Or, "absence from."

<sup>3</sup> Included in ver. 56, as in Vulgate.

<sup>4</sup> Referred by Tatian to the last visit, six days before the crucifixion, perhaps because of the first part of this verse.

<sup>5</sup> Tatian here follows S. John, who fixes the exact time of the Anointing by Mary, and puts it before the Triumphal Entry. In *internal* harmonisation, however, he displaces John xii. 9-11 for the sake of neatness in the combined account. Ephraem follows the same peculiarities of order (Moes. p. 205). The mention of Simon's house is followed by the plot to kill Lazarus before the Anointing. The *Codex Fuldensis* identifies this anointing with that in Luke vii. 36, etc.

- 39 2 whom Jesus raised from the dead. And a Jn. 12 2  
 breakfast was made for him there: and  
 Martha served; but Lazarus was one of them  
 3 that reclined *at meat* with him. And while Mk. 14 3<sup>a</sup>  
 Jesus was at Bethany, in the house of Simon  
 4 the leper, a great multitude of the Jews Jn. 12 9  
 heard that Jesus was there: and they came,  
 not for Jesus' sake only, but that they might  
 see Lazarus also, whom he raised from the  
 5 dead. But the chief priests took counsel „ 10  
 that they might put Lazarus also to death,  
 6 because by reason of him many of the Jews „ 11  
 went away, and believed on Jesus.
- 7 Now Mary took a case of ointment of the „ 3<sup>a</sup>  
 || best nard, very costly, and opened it, and Mk. 14 3<sup>c</sup> X  
 poured it upon the head of Jesus, as he  
 8 reclined *at meat*; and anointed his feet, Jn. 12 3<sup>b</sup>  
 and wiped them with her hair: and the  
 house was filled with the odour of the  
 9 ointment. But one of the disciples, Judas „ 4  
 Iscariot, who was going to betray him, said,  
 10 Why was not this ointment sold for three „ 5  
 11 hundred pence, and given to the poor? He „ 6  
 said this, not because of his care for the  
 poor; but because he was a thief, and hav-  
 ing the bag himself carried the things that  
 12 were put therein. The rest of the disciples Mk. 14 4  
 also were vexed at this among themselves,  
 and said, To what purpose is this ointment  
 13 wasted? For it might have been sold for Mt. 26 9  
 much, and given to the poor. And they Mk. 14 5<sup>b</sup>  
 14 murmured at Mary. But Jesus perceiving Mt. 26 10<sup>a</sup>  
 it, saith unto them, Let her alone; why Mk. 14 6<sup>b</sup>  
 trouble ye her? she hath performed a good  
 work on me. She hath kept it for the day Jn. 12 7<sup>b</sup>  
 15 of my burying. For the poor are always „ 8<sup>a</sup>  
 with you; and when ye will ye can do Mk. 14 7<sup>b</sup>  
 them good: but I am not always with you. ||-  
 16 On that account, when pouring this ointment Mt. 26 12  
 upon my body, she did it as it were for my

	burial, and came beforehand to anoint my body.	Mk. <sup>1</sup> 14	8 <sup>b</sup>
39	17 Verily I say unto you, Wheresoever this my gospel shall be preached in the whole world, that which this woman hath done shall be related for a memorial of her.	"	9
18	And when he had said these things, <sup>2</sup> Jesus went forth slowly to proceed to Jerusalem.	Lu. 19	28
19	And when he was arrived at Bethphage and Bethany, near the mount that is called the mount of Olives, Jesus sent two of his disciples, saying unto them, Go into the village that is over against you, and when ye are entered into it, ye shall find an ass tied, and a colt with her, whereon no man ever yet sat: <sup>3</sup> loose it, and bring <i>them</i> unto me. And if anyone say unto you, Why do ye loose them? say thus unto him, We seek them for the Lord; and straightway send <sup>4</sup> them both hither. All this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,	Mt. 21	1 <sup>b</sup>
24	Tell ye the daughter of Sion, Behold, thy King cometh unto thee, Meek, and sitting upon an ass, And upon a colt the foal of an ass.	"	5
25	This understood not his disciples at that time: but after Jesus was glorified, his disciples remembered that these things had been written of him, and that they did these things unto him.	Jn. <sup>5</sup> 12	16
26	And the disciples went, and found even as he had said unto them, <sup>6</sup> and they did as	{ Mt. 21 Lu. 19 Mt. 21	{ 6 <sup>a</sup> 32 <sup>b</sup> 6 <sup>b</sup>

<sup>1</sup> Omitting 8<sup>a</sup>: "She hath done what she could."

<sup>2</sup> S. John's order continued.

<sup>3</sup> Or, "rode."

<sup>4</sup> So in the Arabic. The dual form is used, "send *ye both* them *both*." Ciasca has taken the alternative rendering, "they *both* sent them *both*," which, however, is contrary to the meaning here.

<sup>5</sup> This verse being a comment of the evangelist, and not a part of the history, is put earlier by Tatian in connection with the prophecy which in a different form S. John puts after the bringing of the ass.

<sup>6</sup> Omitting Mark xi. 4: "and found the colt tied by the door without, in a place where two ways met."

- 39 27 Jesus had commanded them. And when they had loosed them, the owners thereof  
28 said unto them, Why loose ye them? They said unto them, We seek them for our Lord; and they let them go. Lu. 19 33
- 29 And they brought the ass and the colt, and put their garments upon the colt; and  
30 Jesus rode thereon. And the most part of the multitude spread their garments before him on the ground; and others cut branches from the trees, and spread them in the way. Mk. 11 6<sup>b</sup>
- 31 And when he drew near his descent of the mount of Olives, all the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; Mt. 21 7
- 32 saying, Glory in the highest: glory to the son of David: blessed is he that cometh in the name of the Lord: and blessed is the kingdom which cometh, *even* our father David's: peace in heaven, and glory in the highest. Lu. 19 37
- 33 Mk. 11 10<sup>a</sup>
- 34 And a great multitude that had come to the feast, when they had heard that Jesus  
35 was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, saying, Praise: blessed is he that cometh in the name of the Lord, even the King of Israel. And some of the Pharisees from the multitudes said unto him, Jn. 12 12
- 36 Lu. 19 39
- 37 Master, rebuke thy disciples. He saith unto them, Verily I say unto you, If these held their peace, the stones would cry out. „ 13
- 38 And when he drew nigh, and had seen the city, he wept over it, saying, Would that thou hadst known the things which are for thy peace in this thy day! this now is hidden from thine eyes. The days shall come unto thee, when thine enemies shall compass thee round, and keep thee in on every side, and shall take possession of thee, „ 1 43
- 39 „ 42
- 40 „ 43
- 41 „ 44

<sup>1</sup> Cf. note to xli. 30.

and of thy children that are within thee ;  
and they shall not leave in thee one stone  
upon another ; because thou knewest not the  
time of thy visitation.

- 39** 42 And when Jesus had entered into Jerusalem, all the city was stirred, saying, Who 43 is this ? And the multitudes said, This is Jesus, the prophet from Nazareth of Galilee. 44 And the multitude that was with him bare witness, that he had called Lazarus out of the tomb, and raised him from the dead. 45 For this cause many multitudes went out to meet him, for they heard the sign that he had done. Mt. 21 10 „ 11 Jn. 12 17 „ 18
- 40** 1 And when Jesus had gone into the temple, they brought unto him the blind and the 2 lame ; and he healed them. But when the chief priests and the Pharisees saw the wonderful things that he did, and the children that were crying in the temple, and saying, Praise to the son of David ; they 3 were annoyed, and said, Hearest thou what these are saying ? Jesus said unto them, Yea : did ye never read, Out of the mouth of children and babes thou hast selected my 4 praise ? The Pharisees therefore said among themselves, Lo, see you not, that we get no advantage ? for, lo, the whole world followeth him. Mt. 21 14 „ 15 „ 16 Jn. 12 19
- 5 Now there were also among them certain Gentiles, that had come up to worship at 6 the feast : these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying unto him, Sir, we wish to see 7 Jesus. Philip came and told Andrew : and 8 Andrew and Philip told Jesus. And Jesus answered, and said unto them, The hour is near in which the Son of man shall be glorified. Verily, verily, I say unto you, Except a grain of wheat fall and die in the earth, „ 20 „ 21 „ 22 „ 23 „ 24

- it<sup>1</sup> abideth by itself alone; but if it die, it  
**40** 10 beareth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. Jn. 12 25
- 11 If any man serveth me, let him follow me; and where I am, there shall also my servant be: and whosoever serveth me, him will the Father honour. Now is my soul troubled; and what shall I say? My Father, save<sup>2</sup> me from this hour. But for this cause came I unto this hour. My Father, glorify thy name. And a voice was heard out of heaven, saying, I have glorified it, and will glorify it. The multitude therefore, that stood by, heard it, and said, This is thunder. Others said, An angel speaketh to him. Jesus answered, and said unto them, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: and the prince of this world shall now be cast out. And I, when I am lifted up from the earth, will draw all men unto myself. This he said to signify by what manner of death he was going to die. The multitudes said unto him, We have heard from the law that the Messiah abideth for ever: how then sayest thou, that the Son of man is going to be lifted up? who is this Son of man? Jesus said unto them, Yet a little while will the light be with you. Walk while ye have the light, that darkness overtake<sup>3</sup> you not: for he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may be sons of light. And when some of the Pharisees had asked Jesus, When will the kingdom of God come? he answered, and said unto them,

<sup>1</sup> The Arabic begins ver. 25 here as the Vulgate does. <sup>2</sup> Or, "deliver."

<sup>3</sup> The Syriac word implied in the Arabic has also the meaning, "lay hold of;" cf. i. 5.

- 40 23 The kingdom of God will not come with expectation: neither shall they say, Lo, here it is! and, Lo, there! For the kingdom of God is within you. Lu. 17 21
- 24 And by day he was teaching in the temple; but at night he went out, and passed the night on the mount that is called the mount of Olives. And all the people arrived before him in the temple to hear his word. " 21 37
- 25 " 38
- 26 Then spake Jesus to the multitudes and 27 to his disciples, saying unto them, The scribes and the Pharisees have sat down on Moses' 28 seat: all things therefore whatsoever they shall bid you to observe, *these* keep and do: but do not ye according to their works; for 29 they say, and do not. For they bind heavy burdens,<sup>1</sup> and lay them on men's shoulders; but are unwilling to move one of their 30 fingers towards them. And all their works 31 they do to be seen of men. And all the multitude heard these things with gladness. " 38
- 32 And in his teaching he said unto them, Beware ye of the scribes, which desire to walk in long robes, and love to be saluted in 33 the streets, and to sit on chief seats in the 34 synagogues, and chief couches at feasts: for they make broad their phylacteries, and lengthen the fringes of their garments, and 35 *love* to be called of men, Master. But they devour widows' houses, under the pretence of making their prayers long; these truly 36 shall receive greater condemnation. But be not ye called masters: for one is your 37 master, and all ye are brethren. And call no man father on the earth: for one is your 38 Father, which is in the heavens. Neither be ye called directors:<sup>2</sup> for one is your

<sup>1</sup> Omitting "and grievous to be borne;" cf. Revised Version, marginal note.

<sup>2</sup> Or, "arrangers;" the Peschito has "guides."

- 40 39 director, *even* the Messiah. But he that is Mt. 23 11  
greater among you shall be your minister.
- 40 He<sup>1</sup> that exalteth himself shall be humbled ; ■ 12  
and he that humbleth himself shall be exalted.
- 41 Woe unto you Pharisees ! for ye love the Lu. 11 43  
front seats in the synagogues, and the saluta-  
tion in the streets.
- 42 Woe<sup>2</sup> unto you, scribes and Pharisees, Mt. 23 14  
hypocrites, for ye devour widows' houses by  
reason of your long prayers : and therefore  
ye shall receive greater condemnation.
- 43 Woe unto you, scribes and Pharisees, „ 13<sup>a</sup>  
hypocrites ! because ye shut the kingdom of
- 44 God against men. Woe unto you, lawyers ! Lu. 11 52<sup>a</sup>  
for ye have hidden the keys of knowledge :  
ye enter not in yourselves, neither suffer ye Mt. 23 13<sup>b</sup>  
them that are entering in to enter.
- 45 Woe unto you, scribes and Pharisees, „ 15  
hypocrites ! for ye compass sea and land to  
draw away one proselyte ; and when he is  
become so, ye make him twofold more a son  
of Gehenna than yourselves.
- 46 Woe unto you, ye blind guides, which „ 16  
say, Whosoever shall swear by the temple,  
it is nothing ; but whosoever shall swear  
by the gold, that is in the temple, he is
- 47 accountable. Ye blind ignorant ones : for „ 17  
whether is greater, the gold, or the temple
- 48 that sanctifieth the gold ? And, Whosoever „ 18  
shall swear by the altar, it is nothing ; but  
whosoever shall swear by the offering that
- 49 is upon it, he is accountable. Ye blind „ 19  
ignorant ones : whether is greater, the offer-  
ing, or the altar that sanctifieth the offering ?
- 50 He therefore that sweareth by the altar, „ 20

<sup>1</sup> Cf. xxx. 5 and xxxii. 21.

<sup>2</sup> Some of the statements regarding the scribes and Pharisees already made in this chapter are now repeated as "woes." Matt. xxiii. 14 is omitted in the Revised Version.

- sweareth by it, and by all things that are
- 40** 51 thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth therein.      Mt. 23 21
- 22
- 53 Woe unto you, scribes and Pharisees, hypocrites! that tithe mint and rue, anise and cummin, and all herbs, and leave undone the weightier matters of the law, judgment, and mercy, and faith, and the love of God: these ye ought to do, and not to leave those undone. Ye blind guides, which strain out the gnat, and adorn<sup>1</sup> the camel.      "      23
- 54 "      24
- 55 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of iniquity and unrighteousness.      "      25
- 56 Ye blind Pharisees, cleanse first the inside of the cup and of the platter, and the outside of them will be clean.      "      26
- 57 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which outwardly appear beautiful, but within are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear unto men as if righteous, but within ye are full of iniquity and hypocrisy.      "      27
- 58 "      28
- 59 One of the scribes, answering, said unto him, Teacher, in this thy speech thou makest a reproach against us. He said, Woe unto you also, ye scribes! for ye lade men with heavy burdens, and ye yourselves touch not those burdens even with one of your fingers.      Lu. 11 45
- 60 "      46
- 61 Woe unto you, scribes and Pharisees, hypocrites! in that ye build the sepulchres of the prophets, whom your fathers killed, and adorn the tombs of the righteous,      Mt. 23 29<sup>a</sup>
- Lu. 11 47<sup>b</sup>
- Mt. 23 29<sup>b</sup>

<sup>1</sup> Mr. Rendel Harris attributes this peculiar reading to the transposition of two letters of the Arabic word for "swallow."

- 40** 62 and say, If we had been in the days of Mt. 23 30  
 our fathers, we should not have been par-  
 takers with them in the blood of the  
**63** prophets. See therefore! ye bear witness " 31  
 against yourselves, that ye are sons of them  
**64** that slew the prophets; and ye are finishing " 32  
**65** the path of your fathers. Ye serpents, ye " 33  
 offspring of vipers, whither shall ye flee  
**41** 1 from the judgment of Gehenna? There- " 1 34  
 fore, behold, I, the wisdom of God, send  
 unto you prophets, and apostles, and wise  
 men, and scribes: and some of them shall  
 ye kill and crucify; and some of them  
 shall ye scourge in your synagogues, and  
**2** cast out from city to city: that upon you " 35  
 may come all the blood of righteous men  
 that hath been shed on the earth, from the  
 blood of Abel the innocent unto the blood  
 of Zacharias son of Barachias, whom ye  
 slew between the sanctuary and the altar.  
**3** Verily I say unto you, All these things " 36  
 shall come upon this generation.  
**4** O Jerusalem, Jerusalem, the slayer of " 37  
 the prophets, and the stoner of them that  
 were sent unto her! how often have I  
 wished to gather thy children together, even  
 as a hen gathereth her chickens under her  
**5** wings, and ye would not! Your house<sup>2</sup> " 38  
**6** shall be left unto you deserted. Verily I " 39  
 say unto you, Ye shall not see me hence-  
 forth, till ye say,<sup>3</sup> Blessed is he that cometh  
 in the name of the Lord.  
**7** And of the rulers also many believed on Jn.<sup>4</sup> 12 42  
 him; but because of the Pharisees they did

<sup>1</sup> Or omit "shall" throughout this verse; cf. Luke xi. 49. This remarkable change of reading seems connected with Gnostic ideas.

<sup>2</sup> The Doctrine of Addai has "Behold, your house is left desolate."

<sup>3</sup> It is remarkable that this statement should come after the account of the use of these very words by the multitudes; cf. xxxix. 32.

<sup>4</sup> John xii. 42-50 is here inserted before John xii. 36<sup>b</sup>-41; cf. xli. 21-26.

- not confess *it*, lest they should become outside
- 41** 8 the synagogue: for they loved the glory of men more than to glory of God. Jn. 12 43
- 9 And Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light<sup>1</sup> into the world, every man therefore that believeth on me, abideth not in the darkness. And whosoever heareth my sayings, and keepeth them not, I judge him not: for I came not to judge the world, but to give life to the world. He that rejecteth me, and receiveth not my sayings, there is one that judgeth him: the saying that I spake, the same shall judge him in the last day. I speak not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak now, even as the Father hath said unto me, so I speak. „ 47 „ 48 „ 49 „ 50
- 16 And when he said these things unto them, the scribes and the Pharisees began to be angry in their malice, and to find fault with his words, and to vex him in many things; seeking to catch something out of his mouth, that they might be able to accuse him. Lu. 11 53 „ 54
- 18 Now when many multitudes were gathering together, so that they almost trode one upon another, Jesus began to say unto his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, except that it will be „ 12 1 „ 2

Of these verses 42, 43 are a comment of the evangelist, which might be placed at any point in the account of this visit. Ver. 44–50 naturally follow them, and with the verses from S. Luke following them, they explain in a very natural way why Jesus went and hid himself, John xii. 36<sup>b</sup>.

<sup>1</sup> Or, "I, a light, am come."

revealed: nor hidden, except that it will be

**41** 20 known. All things that ye have said in the darkness, shall be heard in the light: and that which ye have whispered in the ears in the chambers, shall be proclaimed upon the housetops.

**21** These things spake Jesus, and he departed, Jn. 12 36<sup>b</sup>  
**22** and hid himself from them. And though " 37  
 he had done all these signs before them,  
**23** they believed not on him: that the saying " 38  
 of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed, that he may  
 hear us?

And the arm of the Lord, to whom hath  
 it been revealed?

**24** For this cause they could not believe, for ■ 39  
 Isaiah said again,

**25** Blind ye their eyes, and bring darkness to ■ 40  
 their heart;  
 Lest they should see with their eyes, and  
 understand with their heart,  
 And should turn,  
 And I should heal them.

**26** These things said Isaiah, when he saw his " 41  
 glory, and spake of him.

**27** And Jesus went out from the temple; and Mt. 24 1  
 some of his disciples came to him, and showed him the buildings of the temple, and its

**28** beauty and magnificence, and the strength of Mk. 13 1<sup>b</sup>  
 the stones used in it, and the elegance of its construction, and how it was adorned with

**29** costly stones and beautiful colours. Jesus Lu. 21 5<sup>b</sup>  
 answered, and said unto them, See ye these great buildings? Verily I say unto you, { Lu. 19 43<sup>a</sup>  
**30**<sup>2</sup>the days will surely come, and there shall " 44<sup>b</sup>  
 not be left here in them one stone upon another, that is not thrown down.

<sup>1</sup> See note to xiii. 12<sup>b</sup>.

<sup>2</sup> No doubt Tatian meant this for Luke xxi. 6<sup>b</sup>; cf. xxxix. 40, 41

**41** 31 And two days before the passover of the unleavened *bread* the chief priests and the scribes sought how they might take him with 32 subtlety, and kill him: but they said, Not during the feast, lest haply the people make 33 a disturbance. And as Jesus sat on the mount of Olives over against the temple, Simon Cephas and James and John and Andrew came unto him, and said unto him 34 between themselves and him, Teacher, tell us, when shall these things be? and what shall be the sign of thy coming, and of the 35 end of the world? Jesus answered, and said unto them, The days will come, when ye shall desire to see one day of the days of the Son of man, and ye shall not see it. 36 Take heed that no man lead you astray. 37 Many shall come in my name, saying, I am 38 the Messiah; and they shall say, The time is at hand; and shall lead many astray: 39 go ye not therefore after them. When therefore ye shall hear of wars and rumours of insurrections, see that ye be not troubled: these things must come to pass first; but 40 the end hath not yet come. Nation<sup>3</sup> shall rise against nation, and kingdom against 41 kingdom: and there shall be great earthquakes in divers places, and famines, and pestilences, and commotions: terrors and

Mk.<sup>1</sup> 14 1

,, 2

,, 13 3

{ Lu.<sup>2</sup> 21 7<sup>b</sup>  
Mt. 24 3<sup>b</sup>Mt. 24 4<sup>a</sup>Lu. 17 22<sup>b</sup>Mt. 24 4<sup>b</sup>,, 5<sup>a</sup>Lu. 21 8<sup>b</sup>Mk. 13 6<sup>b</sup>{ Lu. 21 8<sup>a</sup>  
Mk. 13 7<sup>a</sup>Mt. 24 6<sup>b</sup>Lu. 21 9<sup>b</sup>Mt. 24 7<sup>a</sup>

Lu. 21 11

<sup>1</sup> No more convenient place could be found for these two verses, in view of the fact that the prolonged discourse which follows immediately is at once followed by a reference made by Jesus to this date; cf. xliv. 1 and 2. The placing Mark xiv. 1, 2 before Mark xiii. 3 does not involve a chronological error, since xliv. 1 shows that the same day is still present.

<sup>2</sup> Besides taking Luke xxi. as the parallel to Matt. xxiv. and Mark xiii., Tatian inserts passages from other parts of S. Luke which deal with the same subject, though their position in the third Gospel implies that they were spoken earlier. In this way he is enabled to present to his readers a more complete account of our Lord's teaching upon this important subject.

<sup>3</sup> Omitting Luke xxi. 10<sup>a</sup>: "Then said he unto them."

<sup>4</sup> Or Luke xxi. 10<sup>b</sup>.

tremblings shall there be, and great signs shall appear from heaven ; and great storms

- 41** 42 shall there be. All these things are the beginning of troubles. And<sup>1</sup> before all these things, they shall lay hands on you, and shall persecute *you*, and deliver you up to the synagogues and prisons, and shall drag you before kings and governors for my name's sake. And this shall be unto you for a testimony. And my gospel must first be preached unto all the nations. And when they bring you into the synagogues before the rulers, and the authorities, be not anxious beforehand how to plead, or what ye shall say: for it is not ye that speak, but the Holy Spirit. Put it therefore in your heart, not to meditate beforehand what to say: for I will give you understanding and wisdom, which all your adversaries shall not be able to withstand.
- 50 For then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many be caused to stumble, and shall hate one another, and shall deliver up one another to death. And your parents, and brethren, and kinsfolk, and friends shall deliver you up: and some of you shall they put to death. And a lock of the hair of your head shall not perish.
- 54 In your patience ye shall possess your souls.
- 55 And many false prophets shall arise, and shall lead many astray. And because of the abundance of iniquity, the love of many shall grow weak. But whosoever endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached

<sup>1</sup> Omitting Mark xiii. 9: "But take heed to yourselves."

<sup>2</sup> For the substance of ver. 17 see above in xli. 50

Mt. 24 8

Lu. 21 12

" 13

Mk. 13 10

Lu. 12 11

Mk. 13 11<sup>b</sup>

Lu. 21 14

" 15

Mt. 24 9

" 10

Lu. 21 16

" 18

" . 19

Mt. 24 11

" 12

" 13

" 14

in the whole world for a testimony unto all the nations ; and then shall come the end of all.

- 42** 1 But when ye see Jerusalem compassed with armies, then know that her desolation 2 is at hand. At that time let them that are in Judaea flee unto the mountain ; and let them that are in the midst of her flee ; and let not them that are in the districts enter 3 therein. For these days are the days of vengeance, that all things which are written may be fulfilled.
- 4 When therefore ye see the abominable<sup>1</sup> desolation, which was spoken of in Daniel the prophet, standing in the holy place (let 5 him that readeth understand), then let them that are in Judaea flee unto the mountain : 6 and let him that *is* on the housetop not go down, nor enter in, to take anything out of 7 his house : and let him that shall be in the field not return back to take his cloke.
- 8 Woe unto them that are with child, and to them that give suck in those days ! there shall be great distress in the land, and wrath 9 upon this people. And they shall fall on the edge of the sword, and shall be led captive into every country : and Jerusalem shall be trodden down of the Gentiles, until 10<sup>2</sup> the times of the Gentiles be fulfilled. Then if any man shall say unto you, The Messiah is here ; or, Lo, he is there ; believe *it* not.
- 11 Then shall arise false Christs, and false prophets, and shall do signs and portents ; so as to lead into error, if they could, even 12 the elect. Therefore take ye heed : for I have already told you all things beforehand.
- 13 If therefore they shall say unto you, Behold, he is in the wilderness ; go not forth, that

Lu. 21 20

,, 21

,, 22

Mt. 24 15

,, 16

Mk. 13 15

,, 16

Lu. 21 23

,, 24

Mk. 13 21

Mt. 24 24

Mk. 13 23

Mt. 24 26

<sup>1</sup> Or, "unclean."

<sup>2</sup> Cf. xli. 36, 37. There is a little displacement of internal order here.

ye may not be seized: and if they shall say unto you, Behold he is in the chamber; be-  
**42** 14 lieve it not. For as the lightning appeareth in the east, and is visible even unto the west; so shall be the coming down of the Son of man. But first must he suffer many things, and be rejected of this genera-  
 15 tion. And pray ye that your flight may not take place in the winter, nor on a sabbath day: then shall be great tribulation, of which there hath not been the like from the beginning of the world until now, nor shall 18 take place. And except the Lord had shortened those days, no flesh would have been saved: but for the elect's sake, whom 19 he chose, he shortened those days. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, and wringing<sup>1</sup> of hands for the roaring of the noise of the sea and of the earthquake.  
 20 Men's souls shall depart for the fear, which 21 shall come upon the earth. But in those days, immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens 22 shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall look at the Son of man coming on the clouds of heaven with power and 23 great majesty. And he shall send forth his angels with a great trumpet, and they shall gather together his elect from the four winds, from the end of heaven even to the end 24 thereof. But when these things begin to come to pass, be of good cheer, and lift up your heads; because your deliverance draweth nigh.

<sup>1</sup> This passage is considerably altered from S. Luke.

Mt. 24 27

Lu. 17 25

Mt. 24 20

,, 21

Mk. 13 20

Lu. 21 25

26<sup>a</sup>Mk. 13 24<sup>a</sup>

Mt. 24 29

30

31

Lu. 21 28

- 42 25 From the fig-tree learn the parable : for when its branches are tender, and it putteth forth leaves, ye know that the summer is nigh; Mt. 24 32
- 26 even so ye also, when ye see these things begin to take place, know ye that the kingdom of God hath arrived at the door. Verily I say unto you, This generation shall not pass away, till all these things take place. " 33
- 27 " " 34
- 28 Heaven and earth shall pass away, but my words shall not pass away. " 35
- 29 Take heed to yourselves, lest haply your hearts be at any time overcharged with iniquity and drunkenness, and cares of the age, and that day come on you suddenly : Lu. 21 34
- 30 for just as a blow shall it strike all them that dwell on the face of all the earth. " 35
- 31 Watch ye at every season, and pray, that ye may be counted worthy to escape all these things that are going to take place, and to 32 stand before the Son of man. Of that day and of that hour knoweth no one, not even the angels of heaven, nor the Son, but the Mk. 13 32
- 33 Father. Take ye heed, watch and pray : for " 33
- 34 ye know not when that time is. Even as a man, who went abroad, and left his house, and gave his authority to his servants, and left each one at his own work, and com- 35 manded the porter to be watchful. Watch therefore : for ye know not when the lord of the house shall come, whether at even, or at midnight, or at cockcrowing, or in the 36 morning ; lest coming suddenly he find you " 36
- 37 sleeping. What I say unto you, I say unto you all, Be watchful. " 37
- 38 For even as it happened in the days of Noah, so shall be the coming of the Son of 39 man. Even as before the flood they were eating and drinking, marrying and delivering up to marriage, until the day that Noah 40 entered into the ark, and they knew not Mt. 24 37
- " " 38
- " " 39

until the flood came, and took them all away; so shall be the coming of the Son of man.

- 42** 41 And likewise even as it came to pass in the days of Lot; they ate and they drank, they sold and they bought, they planted and they builded; *but* in the same day wherein Lot went out from Sodom, the Lord rained both fire and brimstone from heaven, and destroyed them all: so shall it be in the day wherein the Son of man shall appear. And in that day, he which shall be on the housetop, and his garments in the house, let him not go down to take them away: and he which shall be in the field, let him not return back. Remember Lot's wife. He that shall wish to save his life shall lose it: but he that shall lose his life shall save it. Verily I say unto you, In that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. And there shall be two *women* grinding in one mill; the one shall be taken, and the other shall be left. And there shall be two *men* in the same field; the one shall be taken, and the other shall be left. They answered, and said unto him, Where, Lord? He<sup>1</sup> said unto them, Wherever the body is, thither will the eagles<sup>2</sup> be gathered together.
- 51 Watch therefore; for ye know not in what hour your Lord will come. This know, If the master of the house had known in what watch the thief would come, he would certainly have watched, and his house could not have been digged through. Therefore be ye also ready: for in an hour that ye think not the Son of man will come.

{Lu. 17 32  
" 33

Lu. 17 34

" 35

" 36

" 37

" 42

" 43

" 44

<sup>1</sup> In the Arabic ver. 37 begins here, as in the Vulgate, and ver. 36, as marked 37 in the present text.

<sup>2</sup> Or, "vultures."

- 43** 1 Simon Cephas saith unto him, Lord, Lu.<sup>1</sup> 12 41  
 speakest thou this parable unto us, or even  
 2 unto all men? Jesus said unto him, „ 42<sup>a</sup>  
 Who, think you, is the faithful and wise  
 overseer<sup>2</sup> of the house, whom his lord hath  
 set over his household, to give them food in  
 3 its season? Blessed is that servant, whom „ 46  
 when his lord is come, he shall find so doing.  
 4 Verily I say unto you, that he will set him {Lu.<sup>3</sup> 12 44<sup>a</sup>  
 5 over all that he hath. But if that evil {Mt. 24 47<sup>b</sup>  
 servant shall say in his heart, My lord will {Mt. 24 48  
 6 delay his coming; and shall begin to beat „  
 his menservants and the maidservants of his „  
 lord, and shall begin to eat and drink with „  
 7 the drunken; the lord of that servant shall „  
 come in a day wherein he thinketh not, and „  
 8 in an hour which he knoweth not, and shall „  
 judge him, and appoint his portion with the „  
 hypocrites, and with the unfaithful: there {Lu. 12 46<sup>b</sup>  
 shall be the weeping and gnashing of teeth. {Mt. 24 51<sup>b</sup>
- 9** Then shall the kingdom of heaven be like Mt. 25 1  
 unto ten virgins, which took their lamps, „  
 and went forth to meet the bridegroom and „  
**10** the bride. Five of them were wise, and „ 2  
**11** five were foolish. Now these foolish ones, „ 3  
 when they took their lamps,<sup>4</sup> took no oil „  
**12** with them: but the wise took oil in vessels „ 4  
**13** with the lamps. Now while the bridegroom „ 5  
**14** tarried, they all slumbered and slept. But „ 6  
 at midnight a cry was made, Behold, the  
 bridegroom cometh! Go ye forth to meet  
**15** him. Then all those virgins arose, and „ 7  
**16** trimmed their lamps. The foolish said unto „ 8  
 the wise, Give us of your oil; for our lamps

<sup>1</sup> The preceding parable is very like that in Luke xii. 39, 40, hence the sequence now; the order is that of S. Matthew.

<sup>2</sup> Cf. Luke xii. 42<sup>b</sup>.

<sup>3</sup> Or Matt. xxiv. 47<sup>a</sup>.

<sup>4</sup> Lit. "burning-lamps," a different word from that translated "lamps" in ver. 9 and 12, but used in ver. 39.

- 43 17 are gone<sup>1</sup> out. The wise answered, saying, Mt. 25 9  
 Peradventure there may not be enough for  
 us and you: go ye to them that sell, and  
 18 buy for yourselves. And when they had „ 10  
 gone to buy, the bridegroom came; and  
 they that were ready went in with him  
 to the marriage feast: and the door was  
 19 shut. But at last came also the other „ 11  
 20 virgins, saying, Lord, Lord, open to us. He „ 12  
 answered, and saith unto them, Verily I say  
 21 unto you, I know you not. Watch there- „ 13  
 fore; for ye know not that day nor that hour.  
 22 Even as a man, going abroad, called his „ 14  
 own servants, and delivered unto them his  
 23 goods. And unto one he gave five talents, „ 15  
 and to another two, but to another one; to  
 each according to his particular ability; and  
 24 he went on his journey immediately. Now „ 16  
 he that had received the five talents went  
 and traded with them, and gained five others.  
 25 In like manner he also that had received „ 17  
 26 the two gained two others. But he that „ 18  
 had received the one went away and digged  
 into the earth, and hid his lord's money.  
 27 But after a long time the lord of those „ 19  
 servants came, and made a reckoning with  
 28 them. And he that had received the five „ 20  
 talents came and paid five others, saying,  
 Lord, thou deliveredst unto me five talents:  
 lo, I have gained five others beside them.  
 29 His lord saith unto him, Well done, good „ 21  
 and faithful servant: thou hast been faithful  
 over a few things, I will set thee over many  
 things: enter thou into the joy of thy lord.  
 30 And he that had received the two talents „ 22  
 came, and saith, Lord, thou deliveredst unto  
 me two talents: lo, I have gained two others  
 31 beside them. His lord saith unto him, Well „ 23

<sup>1</sup> Not "going out," as the Revised Version and the margin of the Authorised Version.

- done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the
- 43** 32 joy of thy lord. And he also that had received the one talent came, and said, Lord, I know that thou art a hard man, thou reapest where thou dost not sow, and gatherest 33 where thou dost not scatter: and I was afraid, and went away, and hid thy talent in 34 the earth: lo, thou hast what is thine. His lord answered, and said unto him, Thou wicked and slothful servant, thou knowest me, that I reap where I did not sow, and 35 gather where I did not scatter; thou oughtest to have put my money at the bank,<sup>1</sup> and at my coming I should have exacted it with 36 interest. Take ye away therefore the talent from him, and give it unto him that hath 37 the ten talents. Unto him that hath shall be given, and he shall have abundance: but from him that hath not, even that which he 38 hath shall be taken away from him. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.
- 39 Let your loins be girded about, and your Lu. 12 35  
40 lamps<sup>2</sup> burning; and be ye yourselves like unto men looking for their lord, when he returns from the feast; that, when he cometh and knocketh, they may straightway 41 open unto him. Blessed are those servants, whom their lord when he cometh shall find watching: verily I say unto you, that he shall gird his loins, and make them lie down to meat, and shall pass by and serve them.
- 42 And if he shall come in the second watch, „ 38

<sup>1</sup> Mr. Rendel Harris thinks the saying, "Be approved money-changers," was in the *Diatessaron* near here.

<sup>2</sup> See note on ver. 11. These verses from Luke xii. serve as a kind of summary of the preceding lessons.

or in the third, and find them so, blessed are those servants.

- 43** 43 But when the Son of man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his  
**44** majesty: and before him he shall gather all the nations: and he shall separate them one from another, as the shepherd separateth  
**45** the rams from the kids: and he shall set the rams on his right, but the kids on the  
**46** left. Then shall the King say unto them that shall be on his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:  
**47** I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a  
**48** stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye took  
**49** care of me. Then shall the righteous say unto him, Lord, when saw we thee hungering, and fed thee? or thirsting, and  
**50** gave thee a drink? And when saw we thee a stranger, and took thee in? or naked, and  
**51** clothed thee? And when saw we thee sick, or in prison, and took care of thee? The  
King shall answer, and say<sup>1</sup> unto them, Verily I say unto you, Whatsoever ye did unto one of the least of these my brethren,  
**53** ye did unto me. Then shall he say also unto them that shall be on his left, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his  
**54** armies: I was hungry, and ye gave me not to eat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: I was naked, and ye clothed me not: I was sick, and in prison, and ye visited me  
**56** not. Then shall they also answer, saying,

<sup>1</sup> In the Arabic idiom, "answered and said."

- Lord, when saw we thee hungering, or thirsting, or naked,<sup>1</sup> or a stranger, or sick, or in prison, and did not minister unto thee ?
- 43** 57 Then shall he answer, and say unto them, Verily I say unto you, When ye did it not unto one of these lesser *ones*, ye did it not even unto me also. And these shall go into eternal punishment: but the righteous into eternal life.
- 44** 1 And when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days<sup>2</sup> the passover will take place, and the Son of man will be delivered up to be crucified. Then were gathered together the chief priests and scribes, and the elders of the people, unto the court of 4 the high priest, who is called Caiaphas; and they took counsel concerning Jesus that they might take him by subtilty, and kill him. 5 But they said, Not during the feast, lest peradventure a tumult arise among the people; for they feared the people.
- 6 And Satan entered into Judas surnamed Iscariot, who was of the number of the 7 twelve. And he went away, and had a conversation in the temple with the chief priests and scribes and rulers, saying unto them, What are ye willing to give me, and 8 I will deliver him unto you? And they, when they heard it, were glad, and they appointed unto him thirty silver drachmas.<sup>3</sup>
- 9 And he promised them: and from that time he sought opportunity to deliver Jesus unto them without the multitudes.
- 10 And on the first day of *the feast of unleavened bread*, the disciples came to Jesus,

Mt. 25 45

,, 46

,, 26 1

,, 2

,, 3

,, 4

,, 5

Lu. 22 2<sup>b</sup>

,, 3

,, 4<sup>a</sup>Mt. 26 15<sup>b</sup>Mk. 14 11<sup>a</sup>Mt. 26 15<sup>c</sup>

Lu. 22 6

Mk. 14 12

<sup>1</sup> The order of "naked" and "stranger" is here reversed from ver. 47, 50, and 55.

<sup>2</sup> Cf. xli. 31.

<sup>3</sup> Arabic, "dirhems of money."

<sup>4</sup> This verse seems superfluous here; cf. ver. 36.

and said unto him, Where wilt thou that we go and make ready for thee that thou mayest eat the passover ?

- 44** 11 Now before the feast of the passover Jn. 13 1  
 Jesus knew that the hour was come that he should depart out of this world unto his Father, and he loved his own in this world,  
**12** and he loved them unto the end. And at supper<sup>1</sup> time, Satan having put into the heart of Judas, the son of Simon Iscariot, to  
**13** betray him, and Jesus, knowing that the Father had delivered all things into his hands, and that he came forth from the Father, and was going unto the Father,  
**14** rose from supper, and laid aside his garments; and he took a towel, and girded his loins.  
**15** And he poured water into the bason, and began to wash his disciples' feet, and to wipe them with the towel wherewith he had  
**16** girded his loins. And when he was come to Simon Cephas, Simon said unto him,  
**17** Lord, dost thou wash my feet? Jesus answered, and said unto him, What I do now thou knowest not; but thou shalt know  
**18** hereafter. Simon said unto him, Thou shalt never wash my feet. Jesus saith unto him, If I wash thee not, thou shalt have no part  
**19** with me. Simon Cephas said unto him, Then, Lord, wash not my feet only, but also  
**20** my hands and my head. Jesus said unto him, He that is bathed needeth not save to wash his feet; then he is entirely clean: and  
**21** ye are clean, but not all. For Jesus knew who was his betrayer; therefore said he, Ye are not all clean.  
**22** So after he had washed their feet, he took

<sup>1</sup> Tatian divides ver. 1-20 of this chapter of S. John from the remainder, and makes the meal here referred to take place before the hiring of the guest-chamber (xlv. 36, etc.), and consequently also before the meal, which preceded the institution of the Lord's Supper (xlv. 41).

- his garments, and, sitting down, he said unto them, Know ye what I have done to you? Jn. 13 13
- 44** 23 Ye call me, Master, and, Lord: and ye say „ 13  
 24 well; so I am. If I then, your Lord and „ 14  
 Master, have washed your feet, how much more fit is it, that ye should wash one „ 15  
 25 another's feet? For I have given you this „ 15  
 example, that ye also may so do, as I have „ 16  
 26 done to you. Verily, verily, I say unto you, A „ 16  
 servant is not greater than his lord; neither „ 17  
 is an apostle greater than he that sent him. „ 17  
 27 If ye know these things, happy shall ye be „ 18  
 28 if ye do them. This my saying is not for „ 18  
 you all: for I know whom I have chosen: „ 19  
 but that the scripture may be fulfilled, He „ 19  
 that eateth bread with me hath lifted up his „ 19  
 29 heel against me. From henceforth I tell „ 19  
 you before it come to pass, that when it is „ 19  
 come to pass, ye may believe that I am *he*. „ 19  
 30 Verily, verily, I say unto you, He that „ 20  
 receiveth whomsoever I send receiveth me; „ 20  
 and he that receiveth me receiveth him that „ 20  
 31 sent me. Which is greater, he that reclineth „ 20  
*at meat*, or he that serveth? is not he that „ 20  
 reclineth *at meat*? I am in the midst of you „ 20  
 32 as he that serveth. But ye are they which „ 28  
 33 have continued with me in my sorrows, and „ 29  
 I promise unto you, even as my Father „ 29  
 promised unto me, a kingdom, that ye may „ 30<sup>a</sup>  
 eat and drink upon the table of my kingdom.<sup>1</sup> „ 30<sup>a</sup>
- 34 And the first day of the feast of „ 7  
 unleavened *bread* came, on which the Jews are „ 7  
 35 wont to kill the passover. And Jesus sent „ 8  
 two of his disciples, Cephas and John, saying „ 8  
 unto them, Go and make ready for us the „ 9  
 36 passover, that we may eat. And they said „ 9  
 unto him, Where<sup>2</sup> wilt thou that we make „ 9  
 37 ready for thee? He said unto them, Go, { Lu. 22 10<sup>a</sup>  
 cf. xxix. 7. Mk. 14 13<sup>b</sup>

<sup>1</sup> Omitting "and sit on thrones judging the Twelve Tribes of Israel." But cf. xxix. 7.

<sup>2</sup> Cf. ver. 10.

enter into the city; and as ye are entering in, Lu. 22 10<sup>b</sup>  
there shall meet you a man bearing a pitcher  
of water; follow him; and where he entereth

**44** 38 in, say to the householder, Our Master saith, { Lu. 22 11<sup>a</sup>  
My time is come; and I keep the passover Mt. 26 18<sup>b</sup>  
with thee. Where is then the lodging, Lu. 22 11<sup>b</sup>  
where I may eat *it* with my disciples?

39 And he will show you a large upper room „ 12<sup>a</sup>  
furnished and prepared: and there make Mk. 14 15<sup>b</sup>

40 ready for us. And his two disciples went „ 16  
forth, and came into the city, and found even as he had said unto them: and they made ready the passover, as he had commanded them.

**41<sup>1</sup>** And when the evening was come, and it Lu. 22 14  
was the hour, Jesus came and lay down *to meat*, and the twelve apostles with him.

42 And he saith unto them, With desire I have „ 15  
desired to eat this passover with you before

43 I suffer: I say unto you, henceforth I will „ 16  
not eat it, until it be fulfilled in the kingdom of God.

44 Saying this, Jesus was troubled in the Jn. 13 21<sup>a</sup>  
spirit, and testified, and said, Verily, verily, I say unto you, One of you that eateth with Mk. 14 18<sup>b</sup>

45 me, he shall betray me. And they were „ 19  
very sorrowful, and began to say unto him

46 one by one, Is it I, Lord? He answereth, „ 20  
and saith unto them, One of the twelve, that dippeth his hand with me in the dish, he

47 shall betray me. And behold, the hand of „ Lu. 22 21  
him that betrayeth me *is* on the table.

48 And the Son of man shall go, even as it is „ Mk. 14 21  
written of him: but woe unto that man through whom the Son of man shall be betrayed! better were it for that man if he

49 had not been born. And the disciples „ Jn. 13 22  
observed one another, not knowing whom

50 he signified. And they began to question „ Lu. 22 23

<sup>1</sup> See note to ver. 12.

among themselves, which of them it was  
that was going to do this thing.

- 45** 1 Now there was reclining in his bosom one Jn. 13 23  
2 of his disciples, whom Jesus loved. Simon „ 24  
Cephas beckoned to him, that he should ask  
3 him who this was of whom he spake. That „ 25  
disciple therefore leaned back on Jesus'  
breast, and said unto him, Lord, Who is he?  
4 Jesus answered, and saith, He it is to whom „ 26  
I shall give the bread *when it is* dipped. And  
Jesus dipped the bread, and gave it to Judas,  
5 the son of Simon Iscariot. And after the „ 27  
bread Satan entered into him. And Jesus  
said unto him, What thou wishest to do,  
6 make haste to do. Now no one of those „ 28  
reclining understood this, for what *intent* he  
7 spake unto him. And some thought, because „ 29  
Judas had the bag, that he commanded him  
to buy what was needed for the feast; or  
that he should give something to the poor.  
8 Judas the betrayer answered, and said, Is Mt. 26 25  
it I, Master? Jesus saith unto him, Thou  
9 hast said. And Judas straightway received Jn. 13 30  
the bread, and went out: and it was night.  
10 And Jesus said, Now<sup>1</sup> shall the Son of „ 31  
man be glorified, and God shall be glorified  
11 in him; and if God shall be glorified in „ 32  
him,<sup>2</sup> God shall also glorify him in himself,  
12 and straightway shall he glorify him. And Mk. 14 22<sup>a</sup>  
as they were eating, Jesus took bread, and Mt. 26 26<sup>b</sup>  
blessed, and brake, and gave *it* to his dis-  
ciples, and said unto them, Take, and eat;  
13 this is my body. And when he had taken Mk. 14 23<sup>a</sup>  
a cup, he gave thanks, and blessed it, and Mt. 26 27<sup>b</sup>  
gave *it* to them: and said, Take, and drink  
14 ye all of this; and they all drank of it. Mk. 14 23<sup>b</sup>

<sup>1</sup> The Doctrine of Addai has "Behold now is the Son of man glorified, and God glorifies Himself in Him by miracles and by wonders, and by honour of being at the right hand."

<sup>2</sup> Retaining the clause omitted in the Revised Version.

- 45 15** And he said unto them, This is my blood, { Mk. 14 24<sup>a</sup>  
the new testament, shed for many unto Mt. 26 28
- 16** remission of sins. I say unto you, I will Mt. 26 29  
not drink henceforth of this juice of the  
vine, until the day when I shall drink  
it new with you in the kingdom of  
God; and so do for my remembrance.<sup>1</sup> Lu. 22 19<sup>b</sup>
- 17** And Jesus saith unto Simon, Simon, be- „ 31 *X*  
hold, Satan desires that he may sift you
- 18** as wheat: but I make supplication for thee, „ 32 *verb*  
that thou lose not thy faith: and do thou  
also, when once thou hast turned again,  
establish thy brethren.
- 19** My children, yet a little while I am with Jn. 13 33  
you; and ye shall seek me: and as I said  
unto the Jews, Whither I go, ye cannot
- 20** come; I say now unto you also. A new „ 34  
commandment I give unto you, that ye love  
one another; and even as I have loved you,
- 21** love ye also each other. By this shall all „ 35  
men know that ye are my disciples, if ye
- 22** have love one to another. Simon Cephas „ 36  
said unto him, Lord, whither goest thou?  
Jesus answered, and said unto him, Whither  
I go, thou canst not follow me now; but  
thou shalt come afterwards.
- 23** Then said Jesus unto them, All ye shall | Mt. 26 31 *X*  
forsake me this night: it is written, I will  
smite the shepherd, and the sheep of the
- 24** flock shall be scattered abroad. But after „ 32  
my resurrection I will go before you into
- 25** Galilee. Simon Cephas answered, and saith | „ 33  
unto him, Lord, if all forsake thee, I will

<sup>1</sup> Aphraates adds here "as often as ye come together," showing clearly that Tatian borrowed from the account in 1 Cor. xi. in compiling the *Diatessaron*. The insertion of the Lord's Supper after the departure of Judas involved a displacement of the subject of Luke xxii. 17-20 from that evangelist's order. The preference was therefore given to other Gospels, only the last clause of Luke xxii. 19 being retained.

<sup>2</sup> S. Matthew and S. Mark put this after the arrival at Gethsemane.

45 26 never withdraw from thee: with<sup>1</sup> thee I Lu. 22 33<sup>b</sup>  
     am ready for prison and for death, and I Jn. 13 37<sup>b</sup>  
 27 will lay down my life for thee. Jesus said     ,,     38<sup>a</sup>  
     unto him, Wilt thou lay down thy life for  
     me? Verily, verily, I say unto thee, that  
     thou to-day, *even* this night, before the cock  
     crow twice, shalt thrice deny that thou  
 28 knowest me. But Cephas kept speaking Lu. 22 34<sup>b</sup>  
     further, Even if I come to death with  
     thee, I will not deny thee, Lord. And Mk. 14 31  
     in like manner also said all the disciples.  
 29 Then saith Jesus unto them, Let not your Jn. 14 1  
     hearts be troubled: believe in God, and  
 30 believe in me. In my Father's house are     ,,     2  
     many mansions; if it were not so, I would  
     have told you; for I go to prepare<sup>3</sup> a place  
 31 for you. And if I go away to prepare a     ,,     3  
     place for you, I will return again, and  
     receive you unto myself; and where I am,  
 32 there shall ye also be. And the place     ,,     4  
     whither I go, ye know, and the way ye  
 33 know. Thauma said unto him, Lord, we     ,,     5  
     know not whither thou goest; and how  
     shall we have a way to perceive this?  
 34 Jesus said unto him, I am the way, and     ,,     6  
     the truth, and the life: and no one cometh  
 35 unto my Father, but by me. And if ye had     ,,     7  
     known me, ye would have known my Father:  
     and from henceforth ye have known him,  
 36 and have seen him. Philip said unto him,     ,,     8  
     Lord, shew us the Father, and it sufficeth  
 37 us. Jesus said unto him, All this time am     ,,     9  
     I with you, and have ye not yet known me?  
     Philip, he that seeth me hath seen the  
     Father; how sayest thou then, Shew us the  
 38 Father? Believest thou not that I am in     ,,     10

<sup>1</sup> Omitting John xiii. 37: "why cannot I follow Thee now?"

<sup>2</sup> Cf. xl ix. 17.

<sup>3</sup> Addai alludes to this, saying, "He is gone to prepare for his worshippers blessed mansions, in which they may dwell."

- my Father, and my Father is in me? for  
the words that I speak I speak not from  
myself: but my Father, who abideth in me,  
**45** 39 he doeth these works. Believe that I am Jn. 14 11  
in my Father, and my Father is in me:  
40 or else believe for the works' sake. Verily, " 12  
verily, I say unto you, He that believeth on  
me, the works that I do shall he do also;  
and greater *works* than these shall he do.  
41 I go unto the Father: and whatsoever ye " 13  
shall ask in my name, I will do with you,  
that the Father may be glorified in his Son.  
42 If therefore ye ask in my name, I will do " 14  
43 it. If ye love me, keep my commandments. " 15  
44 And I will pray my Father, and he shall " 16  
send you another Paraclete,<sup>1</sup> that he may be  
45 with you for ever, *even* the Spirit of truth, " 17  
whom the world cannot receive; for it hath  
not seen him, neither known him: but ye  
know him; for he abideth with you, and is  
46 in you. I will not leave you orphans: I " 18  
47 will come unto you. Yet a little while, and " 19  
the world shall not see me; but ye shall see  
48 me: because I live, ye shall live also. And " 20  
in that day ye shall know that I am in my  
**46** 1 Father, and ye in me, and I in you. He " 21  
that hath my commandments, and keepeth  
them, he it is that loveth me: and he that  
loveth me shall be loved of my Father, and  
I will love him, and will manifest myself  
2 unto him. Judas (not the Iscariot) said " 22  
unto him, Lord, what is the meaning of thy  
resolution to manifest thyself unto us, and  
3 not unto the world? Jesus answered, and " 23  
said unto him, He that loveth me will surely  
keep my saying: and my Father will love  
him, and we will come unto him, and make  
4 our abode with him. But he that loveth " 24  
me not keepeth not my saying: and this

<sup>1</sup> This Greek form is retained in the Arabic: it is equivalent to "Comforter."

saying which ye hear is not my saying, but  
the Father's who sent me.

- |    |   |                        |
|----|---|------------------------|
| 46 | 5 These things have I spoken unto you, 6 while yet abiding with you. But the Par-   | Jn. 14 25              |
|    | clete, even the Holy Spirit, whom my Father will send in my name, he shall teach you all things, and bring to your remembrance  | " 26                   |
| 7  | all whatsoever I say unto you. Peace I leave with you; my peace I give unto you: but not as this world giveth, give I unto you. Let not your heart be seized with   | " 27                   |
| 8  | forebodings, neither let it be fearful. Ye heard how I said to you, I go away, and I will come unto you. If ye had loved me, would ye not surely have rejoiced, because I go unto my Father? for my Father is greater than I. | " 28                   |
| 9  | And now I tell you before it come to pass, that, when it is come to pass, ye may believe  | " 29                   |
| 10 | on me. I will not now speak much with you, the prince of the world shall come, and  | " 30                   |
| 11 | shall have nothing in me; but that the world may know that I love my Father, and as my Father gave me commandment,  | " 31 <sup>a</sup>      |
| 12 | so I do. And he saith unto them, When I sent you forth without purses, <sup>1</sup> and wallets, <sup>1</sup>   | Lu. 22 35              |
| 13 | and shoes, lacked ye anything? They said unto him, Nothing. He said unto them, Henceforth he that hath a purse, let him take it, and likewise a wallet also: and he that hath no sword, let him sell his coat,                | " 36                   |
| 14 | and buy himself a sword. I say unto you, that this which is written must yet be fulfilled in me, for I shall be reckoned with transgressors: for all things that were said  | " 37                   |
| 15 | concerning me are fulfilled in me. His disciples said unto him, Lord, behold, here are two swords. He said unto them, They are enough. Arise, let us go hence.  | " 38                   |
| 16 | And they rose up, and when they had   | Jn. 14 31 <sup>b</sup> |
|    |   | Lu. 22 39              |

<sup>1</sup> Plural; so also in the Doctrine of Addai.

given thanks, they went out, and went, according to their custom, unto the mount of Olives, he and his disciples.

- 46** 17 And he saith unto them, I am the true vine, and my Father is the husbandman. Jn. 15 1  
**18** Every branch in me that beareth not fruit, he will take it away: and that which beareth fruit, he will cleanse, that it may bear much „ 2  
**19** fruit. Already ye are clean because of the saying which I have spoken unto you. „ 3  
**20** Abide in me, and I in you. For even as the branch of the vine cannot bear fruit of itself, except it abide in the vine; so neither „ 4  
**21** can ye, except ye abide in me. I am the vine, and ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for without me ye can „ 5  
**22** do nothing. But if any man abide not in me, he shall be cast forth as a withered branch, which is gathered, and cast into the „ 6  
**23** fire to burn. If ye abide in me, and my word abide in you, whatsoever ye shall wish „ 7  
**24** to ask shall be done unto you. And herein shall the Father be glorified, that ye bear „ 8  
**25** much fruit, and be my disciples. And even as the Father hath loved me, I also have „ 9  
**26** loved you: abide ye in my love. If ye keep my commandments, ye shall abide in „ 10  
**27** my love; even as I have kept my Father's commandments, and abode in his love. These „ 11  
 things have I spoken unto you, that my joy may be in you, and that your joy may be „ 12  
**28** fulfilled. This is my commandment, that ye love one another, even as I have loved „ 13  
**29** you. And there is no greater love than this, „ 14  
**30** that a man give his life for his friends. Ye are my friends, if ye do all things which I „ 15  
**31** have commanded you. I will not now call you servants; for the servant knoweth not what his lord doeth: but I have called you

- friends; for all things whatsoever I heard from my Father I have made known unto  
**46** 32 you. Ye did not choose me, but I selected you, and appointed you, that ye also should go and bring fruit, and *that* your fruit should abide: and whatsoever ye shall ask of the Father in my name, he will give it you. Jn. 15 16
- 33 This I command you, that ye love one another. And if the world hateth you, know that it hath hated me before *it hated* 17  
 34 you. For if ye had been of the world, the world would love what is its own: but ye are not of the world. I chose you out of the world, therefore the world hateth you. 18
- 35 19  
 36 Remember the saying that I spake unto you, A servant is not greater than his lord. If therefore they cast me out, they will cast you out also; and if they kept my word, 20  
 37 they will keep your words also. But all these things will they do unto you for my name's sake, because they know not him 21  
 38 that sent me. For if I had not come and spoken unto them, they would not have had sin: but now they have no excuse for their 22  
 39 sins. He that hateth me hateth my Father 23  
 40 also. And if I had not done before them the works which none other did, they would not have had sin: but now have they seen 24  
 41 and hated both me and my Father, that the saying may be fulfilled that is written in their law, They hated me without a cause. 25  
 42 But when the Paraclete is come, whom I will send unto you from my Father, *even* the Spirit of truth, which proceedeth from my Father, he shall bear witness of me: 26  
 43 and ye shall bear witness, because ye are with me from the beginning. 27  
 44 These things have I spoken unto you, that 16 1  
 45 ye should not be disquieted. For they shall put you out of their synagogues: and the 2

- hour will come, that every one that shall kill you will think that he presenteth an offering unto God. And these things will they do unto you, because they know not me, nor my Father. These things have I spoken unto you, that when the hour is come, ye may remember them, how that I told you. And these things I said not unto you before, because I was with you. And now I go unto him that sent me; and none of you asketh me, whither I go. Now I have spoken these things unto you, and sorrow hath come, and seized your hearts. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you. And when he cometh, he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believed not on me; but of righteousness, because I go to my Father; and of judgment, because the prince of this world is judged. And I have yet many things to say unto you, but ye cannot bear them now. And when the Spirit of truth is come, he shall bring all the truth to your remembrance: <sup>1</sup> he shall not speak anything from himself; but what things soever he shall hear, these shall he speak: and he shall teach you those things that are about to come. And he shall glorify me: for he shall take from me, and shall show it unto you. All things that my Father hath are mine: therefore said I unto you, that he shall take of mine, and shall show it unto you.
- 47** 1 A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father. His disciples

<sup>1</sup> Cf. John xiv. 26.

- therefore said one to another, What is this  
that he said unto us, A little *while*, and ye  
shall not see me; and again a little *while*,  
and ye shall see me: and, I go to the  
**47** 3 Father ? And they said, What is this little Jn. 16.18  
*while* which he said ? We know not what  
4 he saith. And Jesus perceived that they „ 19  
were desirous to ask him, and said unto  
them, Do ye inquire of one another, because  
I said unto you, A little *while*, and ye shall  
not see me ; and again a little *while*, and ye  
5 shall see me ? Verily, verily, I say unto you,  
that ye shall lament and be sad, but the  
world shall rejoice : and ye shall be sorrowful,  
but your grief shall be turned into joy.  
**6** For a woman, when the time of bearing „ 20  
draweth near unto her, the coming of the  
day of her delivery oppresseth her: but  
when she hath brought forth the child, she  
remembereth not the anguish, for the joy  
**7** that a man is born into the world. Even „ 22  
ye therefore are sad now: but I will surely  
see you, and your heart shall rejoice, and  
your joy no one shall take away from you.  
**8** And in that day ye shall ask me nothing. „ 23  
Verily, verily, I say unto you, Whatsoever  
ye shall ask of my Father in my name, he  
**9** will give it you. Hitherto have ye asked „ 24  
nothing in my name: ask, and ye shall re-  
ceive, that your joy may be full.  
**10** Now have I spoken unto you in proverbs:  
but an hour and a time shall come, when I „ 25  
shall not speak unto you in proverbs, but  
shall reveal to you the Father by an open  
**11** revelation. In that day ye shall ask in my „ 26  
name: and I say not unto you, that I will  
**12** pray the Father for you; for the Father „ 27  
loveth you, because ye have loved me, and  
have believed that I came out from my  
**13** Father. I came out from my Father, and „ 28

- am come into the world: and I leave the  
**47** 14 world, and go unto my Father. His dis- Jn. 16 29  
 ciples said unto him, Lo, now thy words are  
 clear, and thou hast spoken nothing in a  
 15 proverb. Lo, now know we that thou „ 30  
 knowest all things, and needest not that  
 any man should ask thee: and by this we  
 believe that thou camest out from God.  
**16** } **17** Jesus said unto them, Believe that an hour { Jn. 16 31  
 shall come, and is already come, and ye shall „ 32  
 be scattered, every man to his own place,  
 and shall leave me alone: and *yet* I am not.  
 18 alone, because the Father is with me. These Jn. 16 33  
 things have I spoken unto you, that in me  
 ye may have peace. For in the world dis-  
 tress shall overtake you: but be of good  
 cheer, for I have overcome the world.  
 19 This spake Jesus; and lifting up his eyes „ 17 1  
 to heaven, he said, My Father, the hour is  
 come; glorify thy Son, that thy Son may  
 20 glorify thee: even as thou gavest him „ 2  
 authority over all flesh, that everything, that  
 thou hast given him, to it he should give  
 21 eternal life. And this is life eternal, that „ 3  
 they may know that thou art the only true  
 God, and that he, whom thou didst send, *is*  
 22 Jesus the Messiah. I have glorified thee „ 4  
 on the earth, and I have accomplished the  
 23 work which thou gavest me to do. Now „ 5  
 therefore, thou Father, glorify me with thine  
 own self with the glory which I had with thee  
 24 before the world was. I taught thy name „ 6  
 unto the men whom thou gavest me out of  
 the world: thine they were, and thou gavest  
 them to me; and they have kept thy say-  
 25 ing. Now they know that all things which „ 7  
 26 thou hast given me are from thee: and the „ 8  
 words which thou gavest me I have pre-  
 sented unto them; and they received *them*,  
 and knew of a truth that I came out from

- thee, and they believed that thou didst  
**47** 27 send me. And I pray for them: and my petition is not for the world, but for these whom thou hast given me; for they are thine: and all my things are thine, and all thine are mine: and I am glorified in them. Jn. 17 9
- 28 " 10
- 29 And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me, that they may be one, even as we are. When I was with them in the world I kept them in thy name. For those, whom thou hast given me, have I guarded, and not one of them perished, but the son of perdition;<sup>1</sup> that the scripture might be fulfilled. Now I turn to thee; and this I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy saying; and the world hated them, because they are not of the world, even as I 33 am not of the world. For I seek not this, that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Father, sanctify them in the truth: for thy saying is truth. 13
- 34 " 14
- 35 " 15
- 36 And even as thou didst send me into the world, I also send them into the world. 16
- 37 And for their sakes I sanctify myself, that they themselves also may be sanctified in the truth. And not for them only do I pray, but for them that are about to believe on me through their word; that they may all be one; even as thou art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and 17
- 38 " 18
- 39 " 19
- 40 " 20
- 41 " 21
- 42 " 22
- 43 " 23

<sup>1</sup> Lit. "perishing."

thou in me, that they may be perfected into one; and that the world may know that thou hast sent me, and that I have loved

47 42 them, even as thou hast loved me. Father, Jn. 17 24  
those whom thou hast given me, I will that,  
where I am, they also may be with me; that  
they may see my glory, which thou hast  
given me: for thou lovedst me before the  
43 foundation of the world. O my righteous  
Father, the world knew thee not, but I know  
thee; and these knew that thou didst send  
44 me; and I made known unto them thy  
name, and will make it known; that the  
love wherewith thou lovedst me may be in  
them, and I may be in them.

,, 25

,, 26

48	1	This spake Jesus, and went forth with his disciples to the place which is called Geth- semane, over the brook Cedron, to the mountain, the place wherein was a garden, into which he entered, himself and his 2 disciples. Now Judas the betrayer knew that place: for Jesus oftentimes resorted 3 thither with his disciples. And when Jesus had arrived at the place, he said unto his disciples, Sit ye here, that I may go and pray. 4 Pray that ye enter not into temptation. 5 And he took with him Cephas, and at the same time the two sons of Zebedee, James and John, and began to be sorrowful and 6 anxious. And he saith unto them, My soul is in anguish, even unto death: abide ye 7 here, and watch with me. And he was parted from them a little way, as far as a stone's cast is; and he kneeled down and 8 fell forward on his face, and prayed that, if it could be done, that hour might pass 9 away from him. And he said, Father, thou canst do all things; if thou be willing, remove this cup from me: nevertheless not 10 my will, but thy will, be done. And he	„ 18 i
	„	2	
	Lu.	22 40 <sup>a</sup>	
	Mt.	26 36 <sup>b</sup>	
	Lu.	22 40 <sup>b</sup>	
	Mt.	26 37	
	„	38	
	Lu.	22 41	
	Mk.	14 35 <sup>b</sup>	
	„	36 <sup>a</sup>	
	Lu.	22 42 <sup>b</sup>	
	Mt.	26 40 <sup>a</sup>	

came unto his disciples, and found them

**48** 11 sleeping, and said unto Cephas, Simon, sleepest thou? So, could ye not watch 12 with me one hour? Watch and pray, that ye enter not into temptation: the spirit is eager and ready, but the body is weak.

13 Again a second time he went away, and prayed, saying, O my Father, if this cup cannot pass away, except I drink it, thy 14 will be done. And again he returned, and found his disciples sleeping, for their eyes were weighed down for sorrow and anxiety; and they knew not what to answer him.

15 And he left them, and went away again, and prayed a third time, saying the same

16 speech. And there appeared unto him an 17 angel from heaven, strengthening him. And while he was afraid<sup>2</sup> he prayed with uninterrupted prayer: and his sweat became as it were a stream of blood, and fell down 18 upon the ground. Then he rose up from the prayer, and came unto his disciples, 19 and found them sleeping, and said unto them, Sleep on now, and take your rest: 20 the end is at hand; and the hour is come; and, behold, the Son of man shall be betrayed 21 into the hands of sinners. Arise, let us be going: he is at hand that shall betray me.

22 While he yet spake, came Judas the betrayer, one of the twelve, and with him a great multitude carrying lanterns and torches, and swords and staves, having been sent by the chief priests and scribes and elders of the people: and with him a man of the

**23** Romans.<sup>3</sup> Now Judas the betrayer gave them a sign, saying, He whom I shall kiss,

<sup>1</sup> Or continuation of Matt. xxvi. 41.

<sup>2</sup> Cf. Heb. v. 7, "in that he feared."

<sup>3</sup> Probably added to account for the Jews venturing to use armed violence. In Syriac "Romans" is equivalent to "soldiers."

Mk. 14 37<sup>b</sup>

Mt. 26 40<sup>b</sup>

" 41<sup>a</sup>

Mk. 14 38<sup>b</sup>

Mt. 26 42

Mk. 14 40

Mt. 26 44

Lu. 22 43

" 44

" 45<sup>a</sup>

" 46<sup>a</sup>

Mt. 26 45<sup>b</sup>

Mk. 14 41<sup>b</sup>

" 42<sup>a</sup>

Mt. 26 46<sup>b</sup>

" 47

" 48

is he: take him boldly,<sup>1</sup> and lead him Mk. 14 44<sup>b</sup>  
away.

- 48 24 And Jesus, knowing all the things that Jn. 18 4<sup>a</sup>  
were about to come upon him, went out unto  
25 them: and straightway the traitor Judas Mt. 26 49  
came to Jesus, and said, Hail, Master; and  
26 kissed him. And Jesus said unto him, „ 50<sup>a</sup>  
Judas, betrayest thou the Son of man Lu. 22 48<sup>b</sup>  
with a kiss? Friend, art thou come for Mt. 26 50<sup>b</sup>  
27 this? And Jesus said unto them which Lu.<sup>2</sup> 22 52<sup>a</sup>  
were come unto him, Whom seek ye? Jn. 18 4<sup>b</sup>  
28 They said unto him, Jesus of Nazareth. „ 5  
Jesus said unto them, I am *he*. And Judas  
also, the betrayer, was standing with them.  
29 And when Jesus said unto them, I am *he*, „ 6  
they went backward, and fell upon the  
30 ground. And again Jesus asked them, „ 7  
Whom seek ye? They answered, Jesus of  
31 Nazareth. Jesus said unto them, I told „ 8  
you that I am *he*: if therefore ye seek me,  
32 let these go their way: that the saying „ 9  
might be fulfilled which he spake, Of those  
whom thou hast give me I have not lost  
33 one. Then they that were with Judas, came Mt. 26 50<sup>c</sup>  
and laid hands on Jesus, and took him.  
34 And when his disciples saw what happened, Lu. 22 49  
they said, Lord, shall we smite them with  
35 the swords? Simon Cephas therefore hav- Jn. 18 10  
ing a sword drew it, and struck the high  
priest's servant, and cut off his right ear.  
And that servant's name was Malchus.  
36 Jesus said unto Cephas, The cup which my „ 11  
Father hath given me, shall I not drink it?  
37 Put up the sword into its sheath,<sup>3</sup> for all Mt. 26 52<sup>b</sup>  
they that shall attack with the sword, shall  
38 perish with the sword. Or thinkest thou „ 53

<sup>1</sup> Lit. "carefully."

<sup>2</sup> Tatian has made a convenience of this clause, its true place is at ver. 41  
of this chapter.

<sup>3</sup> "Put . . . sheath" was omitted from the previous verse.

that I cannot beseech my Father, and he shall even now furnish unto me more than twelve legions of angels? How then shall the scriptures be fulfilled, which say, that thus it must come to pass? After this he gently touched the ear which he had struck, and healed it. And in that hour said Jesus to the multitudes, Are ye come out against me, as an attack is made on a robber, with swords and staves to seize me? I sat daily with you in the temple teaching, and ye took me not: but this is your hour, and the power of darkness. And this came to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

So the band and the captains and the soldiers of the Jews took Jesus, and went their way. And a certain young man was following him, naked, wrapped in a linen cloth; and they laid hold on him; but he let go the linen cloth, and fled away naked.

Then they seized Jesus, and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, which was high priest that year. Now it was Caiaphas which had given counsel to the Jews, It is expedient that one man should die for the people.

And Simon Cephas followed Jesus,<sup>2</sup> and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court; but Simon was standing at the door without. And that other disciple, which was known unto the high priest, went out and spake unto the

<sup>1</sup> See three verses lower.

<sup>2</sup> Omitting "afar off." As the trial of Jesus was going on simultaneously with the denials of S. Peter, evangelists differ in the order in which they relate the various occurrences. Tatian follows S. John's order.

Mt. 26 54

Lu. 22 51<sup>b</sup>

Mt. 26 55

Lu. 22 53<sup>b</sup>

Mt. 26 56

Mk. 14 51

„ 52

Jn. 18 12

„ 13

„ 14

„ 15

„ 16

- 48** 51 portress, and she brought Simon in. And Jn. 18 17  
when the maid, the portress, saw Simon, she  
looked at him, and saith unto him, Art not  
thou also one of the disciples of this man,  
52 that is to say, of Jesus of Nazareth ? And Lu. 22 57  
he denied, saying, Woman, I know him not :  
nor do I even understand what thou sayest. Mk. 14 68<sup>b</sup>
- 53 Now the servants and the soldiers rose up, Jn. 18 18<sup>a</sup>  
and kindled a fire in the midst of the court
- 54 to warm themselves ; for it was cold. And Lu. 22 55<sup>a</sup>  
when they had kindled the fire, they sat
- 55 down around *it* : and Simon also came, and Jn. 18 18<sup>b</sup>  
sat down with them, to warm himself, that Mt. 26 58<sup>b</sup>  
he might see the end of what would happen.
- 49** 1 The high priest therefore asked Jesus of Jn. 18 19  
2 his disciples, and of his teaching. And ■ 20  
Jesus said unto him, I was speaking openly  
to the people ; for I ever taught in the  
synagogue, and in the temple, where all the  
Jews come together ; and in secret spake I  
3 nothing. Why askest thou me ? ask them  
that have heard, what I was speaking unto  
them : for these know all things which I  
4 said. And when he had said these *words*,  
one of the soldiers standing by struck the  
cheek of Jesus, saying unto him, Answerest  
5 thou the high priest so ? Jesus answered,  
and saith unto him, If I have spoken evil,  
bear witness of the evil : but if well, why  
6 smitest thou me ? And Annas sent Jesus  
bound unto Caiaphas the high priest.  
„ „ 21  
„ „ 22  
„ „ 23  
„ „ 24  
7 And when Jesus went out, Simon Cephas ■ 25<sup>a</sup>  
was standing in the outer court, warming  
8 himself. And the maid saw him again, and  
began to say to them that stood by, This  
man also was there with Jesus of Nazareth.  
Mk. 14 69<sup>a</sup>  
Mt. 26 71<sup>b</sup>
- 9 And they that stood by came and said to „ 73<sup>a</sup>  
Cephas, Of a truth thou art one of his  
10 disciples. And again he denied with an „ 72  
11 oath, I know not the man. And after ■ Lu. 22 58<sup>a</sup>

little while one of the servants of the high Jn. 18 26<sup>a</sup>  
priest, a kinsman of him whose ear Simon  
**49** 12 cut off, saw him, and disputing, said, Of a Lu.<sup>1</sup> 22 59<sup>b</sup>  
truth this man was with him; he also is a  
 13 Galilaean, for his speech is similar. And he { Mt. 26 73<sup>b</sup>  
said unto Simon, Did not I see thee in the Jn. 18 26<sup>b</sup>  
 14 garden with him? Then Simon began to Mk. 14 71  
curse and to swear, I know not this man,  
 15 whom ye mention. And immediately, while Lu. 22 60<sup>b</sup>  
 16 he yet spake, the cock crew twice. And in " 61<sup>a</sup>  
that hour Jesus, who was outside, turned,  
and looked upon Cephas. And Simon re-  
membered the word of our Lord, which he  
 17 had said unto him, Before the cock crow Mk.<sup>2</sup> 14 30<sup>b</sup>  
 18 twice, thou wilt deny me thrice. And Lu. 22 62  
Simon went out, and wept with a bitter  
weeping.

**19** And when the morning drew near, there " 66<sup>a</sup>  
came together all the guards of the temple,  
the chief priests and scribes, and elders of  
the people, and all the multitude, and framed  
 20 devices; and they took counsel against Jesus Mt. 27 1<sup>b</sup>  
 21 to put him to death. And they sought " 26 59<sup>b</sup>  
false witnesses, who should bear witness  
against Jesus, that they might put him to  
 22 death; and they found *them* not, and many " 60<sup>a</sup>  
 23 false witnesses came; and their witness was Mk.<sup>3</sup> 14 59  
 24 not in agreement. But at last came two Mt. 26 60<sup>b</sup>  
 25 false witnesses, and said, We heard him say, { Mk. 14 57<sup>b</sup>  
I will destroy this temple of God, made " 58  
with hands, and after three days I will build  
 26 another made without hands. And not even Mk. 14 59  
 27 so was their witness in agreement. But Jesus Mt. 26 63<sup>a</sup>  
held his peace. And the high priest rose Mk. 14 60<sup>a</sup>  
up into the midst, and asked Jesus, saying,

<sup>1</sup> Tatian omits 59<sup>a</sup>, which places this occurrence at "one hour" after the preceding denial, and applies to it the statement of 58<sup>a</sup>, "after a little while."

<sup>2</sup> As Mark xiv. 30<sup>b</sup> was inserted before at xlvi. 27<sup>b</sup>, Tatian probably meant this for the rest of Luke xxii. 61, adding the word "twice" from Mark xiv. 72.

<sup>3</sup> A mistake for Mark xiv. 56<sup>b</sup>; see ver. 26 below.

- 49** 28 Answerest thou nothing to what these wit- Mt. 26 62<sup>b</sup>  
 29 ness against thee? But Jesus held his Mk. 14 61<sup>a</sup>  
 30 peace, and answered him nothing. And Lu. 22 66<sup>b</sup>  
     they led him up into their temple, saying  
 31 unto him, If thou art the Messiah, tell us. „ 67  
     He<sup>1</sup> said unto them, If I tell you, ye will  
 32 not believe me: and if I ask you, ye will „ 68  
 33 not answer me a word, nor let me go. And Mt. 26 63<sup>b</sup>  
     the high priest answered, and said unto him,  
     I adjure thee by the living God, that thou  
     tell us whether thou be the Messiah, the  
 34 Son of the living God. Jesus said unto „ 64<sup>a</sup>  
 35 him, Thou hast said it, because I am. They Lu. 22 70  
     all said unto him, Art thou then the Son of  
     God? Jesus saith, Ye say it, because I am;  
 36 I say unto you, Henceforth ye shall see the Mt. 26 64<sup>b</sup>  
     Son of man sitting at the right hand of  
     power, and coming on the clouds of heaven.  
 37 Then the high priest rent his coat, saying, Mk. 14 63<sup>a</sup>  
 38 He hath spoken blasphemy. And they all { Mt. 26 65<sup>b</sup>  
     said, Why do we still seek for witness? we Lu. 22 71  
     have now heard the blasphemy from his  
 39 mouth. What think ye? They all answered, { Mk. 14 64<sup>b</sup>  
 40 and said, He is worthy of death. Then { Mt. 26 66<sup>b</sup>  
     some of them came near, and spat into his { Mk. 14 65<sup>a</sup>  
     face, and struck him, and mocked him. Lu. 22 63<sup>b</sup>  
 41 And the soldiers,<sup>2</sup> smiting his cheeks, said, Mk. 14 65<sup>b</sup>  
     Prophesy unto us, Messiah, who is he that Mt. 26 68<sup>b</sup>  
 42 struck thee? And many other things spake Lu. 22 65  
     they against him, blaspheming.  
 43 And the whole council of them rose up, Jn. 18 28<sup>a</sup>  
     and took Jesus, and brought him bound  
     into the Praetorium; <sup>3</sup> and delivered him up Mk. 15 1<sup>b</sup>  
 44 to Pilate the governor: and they themselves Jn. 18 28<sup>b</sup>  
     entered not into the Praetorium, that they

<sup>1</sup> The Arabic and Vulgate begin ver. 67 here.

<sup>2</sup> Rather the officials attending upon the high priest; cf. the passages here harmonised. The mocking by soldiers is inserted from S. Matthew and S. John at l. 38, etc.

<sup>3</sup> Arabic, Diwân.

- might not be found unclean, when they ate
- 49** 45 the passover. Now Jesus stood before the governor: and Pilate went out unto them outside, and said unto them, What accusation have ye against this man? They answered, and said unto him, If he had not done evil, we should not have delivered him up unto thee. We found this man subverting our people, and forbidding to give tribute to Caesar, and saying that he himself is the king, the Messiah. Pilate said unto them, Take him yourselves then, and judge him according to your law. The Jews said unto him, We have no authority to put any man to death: that the word might be fulfilled, which Jesus spake, when he signified by what manner of death he was about to die.
- 50 And Pilate entered into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus saith unto him, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate said unto him, Am I a Jew? The sons of thine own nation and the chief priests delivered thee unto me: what hast thou done?
- 53 Jesus said unto him, My kingdom is not of this world: if my kingdom were of this world, my servants would certainly fight, that I should not be delivered to the Jews:
- 54 now is my kingdom not from hence. Pilate said unto him, Then thou art a king? Jesus saith unto him, Thou sayest *it*, because I am a king. And for this cause have I been born, and for this am I come into the world, that I should bear witness unto the truth. And every one that is of the truth heareth my voice. Pilate said unto him, And what is truth?
- And when he had said this, he went out
- Mt. 27 11<sup>a</sup>  
Jn. 18 29  
30  
Lu. 23 2<sup>b</sup>  
Jn. 18 31  
32  
33  
34  
35  
36  
37  
38<sup>a</sup>

- 50 1 again unto the Jews. And Pilate saith unto Lu. 23 4  
   the chief priests and the multitudes, I have  
   2 found nothing against this man. But they „ 5  
   cried out, and said, He stirreth up our people  
   with his teaching in all Judaea, beginning  
   3 from Galilee even unto this place. But Pilate, „ 6  
   when he heard the name of Galilee, asked,  
   4 Is this man a Galilaeon? And when he „ 7  
   knew that he was under Herod's jurisdiction,  
   he sent him unto Herod, for he was at  
   Jerusalem in those days.
- 5 Now Herod, when he saw Jesus, was ex- „ 8  
   ceeding glad: for he was of a long time  
   desirous to see him, because he had heard  
   many things about his deeds; and he ex- „ 9  
   pected to see some sign from him. And he  
   questioned him in many words; but Jesus „ 10  
   7 answered him nothing. And the scribes and  
   the chief priests stood, accusing him violently.  
   8 And Herod with his attendants set him at „ 11  
   nought, and after he had mocked him, he  
   arrayed him in a scarlet robe, and sent him „ 12  
   9 to Pilate. And Pilate and Herod became  
   friends on that day: for before there was  
   enmity between them.
- 10 And Pilate called together the chief „ 13  
   11 priests and the rulers of the people, and „ 14  
   said unto them, Ye brought unto me this  
   man, as one that perverteth your people:  
   and I examined him before you, and found  
   no fault in this man out of all the things „ 15  
   12 whereof ye accuse him: nor did Herod also:  
   for I sent him unto him; and he hath done „ 16  
   13 nothing whereby he deserveth death. I will  
   therefore chastise him, and release him.  
   14 The whole multitude cried out, saying, „ 18  
   Away with him from us, away with him.  
   15 And the chief priests and elders accused Mk. 15 3  
   16 him of many things. And when he was Mt. 27 12  
   accused by them, he answered not a word.

- |    |    |   |                |                 |
|----|----|---|----------------|-----------------|
| 50 | 17 | Then saith Pilate unto him, Hearest thou<br>not how many things they witness against<br>thee ? And he did not answer him even<br>with one word : and Pilate marvelled thereat.  | Mt. 27         | 13              |
| 18 |    | "   |                | 14              |
| 19 |    | And when the governor was sitting upon<br>the place of judgment, his wife sent unto him,<br>saying unto him, Take heed that thou hurt<br>not that righteous man : for I have suffered<br>many things this day in my dream because<br>of him.  | " <sup>1</sup> | 19              |
| 20 |    | Now at every feast the governor was<br>wont to release unto the people one prisoner,<br>21 whom they would. And there was in their<br>prison a notable prisoner, who was called<br>22 Barabbas. When therefore they were<br>gathered together, Pilate said unto them,<br>23 Ye have a custom that I should release<br>unto you a prisoner at the passover: will<br>ye that I release unto you the king of the<br>24 Jews ? And they all cried out, and said,<br>Do not release unto us this man, but release<br>unto us Barabbas. Now this Barabbas was | "              | 15              |
| 25 |    | 25 a robber, who for insurrection and murder<br>done in the city had been cast into prison.   | Jn. 18         | 39              |
| 26 |    | 26 And all the people cried out, and began to<br>ask <i>him</i> to do unto them even as custom<br>27 allowed. And Pilate answered, and said unto<br>them, Whom will ye that I release unto you ?  | Lu. 23         | 19              |
| 28 |    | Barabbas, or Jesus, which is called Messiah,  | Mk. 15         | 8               |
| 29 |    | 28 the King <sup>2</sup> of the Jews ? For Pilate knew<br>that envy had moved them to deliver him up.   | "              | 9 <sup>a</sup>  |
| 30 |    | 29 Now the chief priests and the elders besought<br>the multitudes that they should ask for the<br>release of Barabbas, and destroy Jesus.  | Mt. 27         | 17 <sup>b</sup> |
|    |    | 30 The governor answered, and saith unto them,<br>Which of the two will ye that I release   | "              | 18              |
|    |    | "   |                | 20              |
|    |    | "   |                | 21              |

<sup>1</sup> Chronological order is not affected by the displacement of this verse from its setting; whilst greater continuity is given to the combined narrative which follows.

<sup>2</sup> Cf. Mark xv. 9.

- 50 31 unto you? They said, Barabbas. Pilate Mt. 27 22<sup>a</sup>  
 said unto them, What then shall I do concerning Jesus, which is called Messiah?  
 32 They all cried out, saying, Crucify him. Mk. 15 13  
 33 And Pilate spake unto them again, for he Lu. 23 20  
 34 desired to release Jesus; but they cried out, „ 21  
 saying, Crucify, crucify him, and release  
 35 unto us Barabbas. And Pilate said unto „ 22  
 them the third time, What evil hath this man done? I have found no cause deserving of death in him: I will chastise him  
 36 and release him. But they were the more „ 23  
 urgent with a loud voice, demanding that he should crucify him. And their voice, and the voice of the chief priests prevailed.  
 37 Then Pilate released unto them Barabbas, {Mk. 15 15<sup>a</sup>  
 who for insurrection and murder had been {Lu. 23 25<sup>a</sup>  
 cast into prison, whom they asked for; but Jesus he scourged.<sup>1</sup>  
 38 Then the soldiers of the governor took „ 26<sup>b</sup>  
 Jesus, and brought him into the Praetorium, „ 27  
 and gathered unto him the whole band.  
 39 And they stripped him, and clothed him „ 28  
 40 in a scarlet cloke, and arrayed him in a Jn. 19 2  
 purple garment; and plaited a crown of „ 29<sup>b</sup>  
 41 thorns, and put it on his head, and a reed „ 29<sup>b</sup>  
 in his right hand; and, mocking and deriding him, they kneeled down before him, „ 30  
 and did obeisance, saying, Hail, King of  
 42 the Jews! And they spat into his face, „ 30  
 and took the reed from his hand, and smote  
 43 his head, and they struck his cheeks. And {Jn. 19 3<sup>b</sup>  
 Pilate went out again, and said unto the „ 4  
 Jews, I bring him out to you, that ye may know that I find no cause for his condemna-  
 44 tion. Jesus therefore went out, wearing the Jn. 19 5  
 crown of thorns and the purple garment. Pilate said unto them, Behold, the man!

<sup>1</sup> The last clause of this verse is omitted, and its equivalent is supplied from S. John at li. 6.

- 50** 45 And when the chief priests and the officers Jn. 19 6  
 saw him, they cried out, saying, Crucify him,  
 crucify him. Pilate said unto them, Take  
 him yourselves, and crucify him: for I find  
**46** no cause in him. The Jews said unto him, „ 7  
 We have a law, and according to our law he  
 is deserving of death, because he made him-  
**47** self the Son of God. And when Pilate „ 8  
 heard this saying, he was the more afraid;  
**48** and he entered into the judgment-hall<sup>1</sup> again, „ 9  
 and said unto Jesus, Whence art thou?  
**49** But Jesus answered him not a word. Pilate „ 10  
 said unto him, Speakest thou not unto me ?  
 knowest thou not that I have power to  
 release thee, and have power to crucify  
**50** thee ? Jesus saith unto him, Thou wouldest „ 11  
 have no power against me, except it were  
 given thee from above: therefore he that  
 delivered me unto thee hath a greater sin  
**51** than thy sin. And because of this word „ 12  
 Pilate wished to release him: but the Jews  
 cried out, If thou release him, thou art not  
 Caesar's friend: for every one that maketh  
 himself a king opposeth Caesar.
- 51** 1 And when Pilate had heard this saying, „ 13  
 he brought Jesus out, and sat down on the  
 tribunal,<sup>2</sup> at the place called The Pavement,  
**2** but in Hebrew it is called Gabbatha. Now „ 14  
 that day was the Friday<sup>3</sup> of the passover:  
 and it was about the sixth hour; and he  
 said unto the Jews, Behold your king !  
**3** But they cried out, Away with him, away „ 15  
 with him, crucify him, crucify him. Pilate  
 said unto them, Shall I crucify your king ?  
 The chief priests said unto him, We have  
**4** no king but Caesar. And when Pilate saw Mt. 27 24  
 that he prevailed nothing, but rather that a  
 tumult increased, he took water, and washed

<sup>1</sup> Arabic, "riwâk."<sup>2</sup> Arabic, minbar.<sup>3</sup> Or, "assembly."

- his hands before the people, saying, I am innocent of the blood of this righteous man : 51 5 see ye to it. And all the people answered, Mt. 27 25 and said, His blood be on us, and on our 6 children. Then Pilate commanded that Jn. 19 16<sup>a</sup> consent should be given to their petition, and he delivered Jesus up to be crucified according to their wish.
- 7 Then Judas the betrayer, wher he had seen Jesus condemned,<sup>1</sup> went away, and gave back the thirty pieces of silver to the chief 8 priests and elders, saying, I have sinned in that I betrayed innocent blood. They said unto him, What is that to us ? see thou to it. 9 And he cast down the money in the temple, and departed ; and he went away, and 10 hanged<sup>2</sup> himself. And the chief priests took the money, and said, We have no right to put it into the ark of offerings, for it is the 11 price of blood. And they took counsel, and bought with it a potter's field for the burial 12 of strangers. Wherefore that field was called, The field of blood, unto this day. 13 Then was fulfilled that which was spoken through the prophet,<sup>3</sup> saying, I took the thirty pieces of silver for the price of the great one, which was fixed by the children of 14 Israel ; and I paid them for the potter's field, as the Lord commanded me. 15 And the Jews took Jesus, and went away to crucify him : and when he had taken up 16 his cross and gone out, they took off from Mt. 27 31<sup>b</sup>

<sup>1</sup> Or, "assailed." Judas could scarcely have had this interview with the chief priests before the condemnation by Pilate. Tatian's displacement here would seem therefore to be an improvement.

<sup>2</sup> As Ephraem refers to the account in Acts i. 18, it has been thought that his copy of the *Diatessaron* contained part of that verse, which was afterwards omitted. At the close of the present verse he adds, "and died."

<sup>3</sup> Omitting "Jeremiah," as the *Peschito* does ; "Jeremiah" is a mistake in our Gospel for Zechariah.

him the purple<sup>1</sup> and scarlet garment, with which he was clothed, and clothed him with his own garments.

- 51 17 And as they were going away with him, Mt. 27 32<sup>a</sup>  
 they found a man of Cyrene, coming from  
 the country, Simon by name, the father of  
 Alexander and Rufus; him they impressed,  
 18 that he might bear the cross of Jesus. And Mk. 15 21<sup>b</sup>  
 they took up the cross, and laid it on him,  
 that he might bear it, and come after Jesus.  
 And Jesus went on with his cross behind Lu. 23 26<sup>b</sup>  
 him.
- 19 And there followed him much people, „ 27  
 and women who lamented and were excited
- 20 on account of Jesus. But Jesus turning „ 28  
 unto them said, Daughters of Jerusalem,  
 weep not over me, weep over yourselves, and
- 21 over your children. The days will come, in „ 29  
 which they shall say, Blessed are the barren,  
 and the wombs that bare not, and the
- 22 breasts that gave not suck. Then shall they „ 30  
 begin to say to the mountains, Fall on us;
- 23 and to the hills, Cover us. For if they do „ 31  
 thus in the green tree, what shall be done in  
 the dry?
- 24 And they brought with Jesus two others „ 32  
 25 of the malefactors to be put to death. And „ 33<sup>a</sup>  
 when they were come unto the place which  
 is called, The skull, and is called in Hebrew Jn. 19 17<sup>c</sup>  
 Golgotha: there they crucified him. With Lu. 23 33<sup>b</sup>  
 him they crucified those two malefactors,  
 one on the right and the other on the left.
- 26 And the scripture<sup>2</sup> was fulfilled, which said, Mk. 15 28  
 27 He was reckoned with transgressors. And „ 23<sup>a</sup>  
 they gave him wine to drink and myrrh,  
 and vinegar mingled with gall; and when Mt. 27 34<sup>b</sup>

<sup>1</sup> Cf. Mark xv. 20.

<sup>2</sup> As a comment of the evangelist himself, Tatian considered himself at liberty to remove this verse, from its position in S. Mark, to a more convenient situation.

he had tasted it, he would not drink; and he received it not. Mk. 15 23<sup>b</sup>

**51 28** And the soldiers, when they had crucified Jn. 19 23

Jesus, took his garments, and divided them into four parts, to each band of soldiers a part. Now his coat was without seam,

**29** woven from the top throughout. They said therefore one to another, Let us not divide it, but cast lots for it, whose it shall be. And the scripture was fulfilled, which saith,

They parted my garments among them;  
And for my vesture did they cast lots.

**30** This the soldiers did; and they sat, and Mt. 27 36  
31 kept guard over him there. And Pilate Jn. 19 19

wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. And there was written thus in it:

THIS IS JESUS OF NAZARETH, THE

**32** KING OF THE JEWS. And this board read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and

**33** in Latin. The chief priests therefore said to Pilate, Write not, The King of the Jews; but, He who said, I am King of the Jews.

**34** Pilate said unto them, What is written, is 22  
35 written. And the people stood beholding.

And they that passed by railed on him, 23  
36 wagging their heads, and saying, Oh! thou 35<sup>a</sup>  
that destroyed the temple, and buildest it again in three days! save thyself, if thou art the Son of God, and come down from

**37** the cross. In like manner also the chief priests, and scribes and elders, and the Pharisees mocked him, and laughed to each

**38** other, saying, The saviour of others cannot 42  
39 save himself: If he is the Messiah, the Lu. 23 35<sup>b</sup>

chosen of God, and the King of Israel; let him now come down from the cross, that

**40** we may see, and believe on him. Having

Mt. 27 40<sup>b</sup>

" 41

" 42

Lu. 23 35<sup>b</sup>

Mt. 27 42<sup>b</sup>

" 4

- trusted in God, let him deliver him now, if he hath pleasure in him: for he said, I am  
**51** 41 the Son of God. And the soldiers also      Lu. 23 36  
       mocked him, coming to him, and offering  
       42 him vinegar, saying unto him, If thou art  
       43 the King of the Jews, save thyself. In like  
       manner the robbers also that were crucified  
       with him reproached him.  
**44** And one of the two criminals which were      Lu. 23 39  
       crucified with him railed on him, saying, If  
       thou art the Messiah, deliver thyself, and  
       45 deliver us also. But his companion rebuked  
       him, saying unto him, Dost not even thou  
       fear God, seeing thou art in the same con-  
       46 demnation? We indeed justly, and even as  
       we have deserved, and according as we have  
       done are we rewarded: but this man hath  
       done nothing really deserving of blame.  
**47** And he said unto Jesus, Lord, remember me      „ 42  
**48** when thou comest into thy kingdom. Jesus      „ 43  
       said unto him, Verily I say unto thee, To-  
       day shalt thou be with me in Paradise.<sup>1</sup>  
**49** Now there stood by the cross of Jesus his      Jn. 19 25  
       mother, and his mother's sister, Mary, who  
       is named<sup>2</sup> after Cleophas, and Mary Magda-  
**50** lene. And Jesus saw his mother, and the      „ 26  
       disciple, whom he loved, standing by, and  
       said unto his mother, Woman, behold, thy  
**51** son! And he saith to the disciple, Behold,      „ 27  
       thy mother! And from that hour the dis-  
       ciple took her unto himself.  
**52** Now from the sixth hour darkness covered      Mt. 27 45<sup>a</sup>  
       the whole land until the ninth hour; and      { Lu. 23 44<sup>b</sup>  
**53** the sun was darkened. And at the ninth      „ 45<sup>a</sup>  
       hour Jesus cried with a loud voice, saying,  
       Jâil, Jâili,<sup>3</sup> why hast thou forsaken me? that

<sup>1</sup> Ephraem has, "in the garden of delight." The Curetonian Syriac has, "in the garden of Eden;" and "Eden" means "delight."

<sup>2</sup> Or, "kinswoman of." Cf. lii. 36.

<sup>3</sup> Really Ӣ Ӣi, since Ja is Arabic for O.

- is, My God, my God, why hast thou forsaken  
**51** 54 me? And some of them that stood there, when they heard it, said, This man calleth Elijah. Mt. 27 47
- 52** 1 After these things Jesus, knowing that all things were accomplished, and that the scripture might be accomplished, said, I  
 2 thirst. Now there was set *there* a vessel full of vinegar: and in that hour one of them ran, and took a sponge, and filled it  
 3 with the vinegar, and fastening it to a reed, held it near his mouth to give him to drink. ; 29<sup>a</sup>  
 Mt. 27 48<sup>a</sup>
- 4 And when Jesus had received the vinegar, 5 he said, Everything is finished. But the rest said, Let *him* be; let us see whether  
 6 Elijah cometh to deliver him. And Jesus said, My<sup>3</sup> Father, forgive them; for they  
 7 know not what they do. And Jesus, crying again with a loud voice, said, My Father, into thy hands I commend my spirit. This he said; and he bowed his head, and gave up his spirit. Mk. 11 36<sup>b</sup>  
Jn. 19 30<sup>a</sup>  
Mt. 27 49  
Lu. 23 34<sup>a</sup>  
■ 46<sup>a</sup>  
Jn. 19 30<sup>b</sup>
- 8** And straightway the face of the door of the temple was rent in twain from top to bottom; and the earth did quake; and the 9 rocks were rent; and the tombs were opened; and the bodies of many saints that slept 10 rose up, and went forth; and after his resurrection they entered into the holy city, 11 and appeared unto many. Now the centurion Mt. 27 51  
■ 52  
■ 53  
■ 54<sup>a</sup>

<sup>1</sup> Or Matt. xxvii. 48 continued.

<sup>2</sup> A marginal note opposite this verse, in an eleventh century MS., No. 5647 in the British Museum, says that in the historical Gospel of Diadorus and Tatian there followed the words, "but another took a spear and pierced his side, and there came out water and blood." Cf. John xix. 34. As no such person or Gospel is known, Diadorus may be a mistake for *Diatessaron*. Cf. lii. 17.

<sup>3</sup> Tatian puts this saying later than S. Luke, and connects it less directly with the Roman soldiers, thus making it applicable to all His persecutors, and uttered when He had endured everything. Tatian's object may, in part, have been to group together the sayings from the cross.

<sup>4</sup> Omitting Mark xv. 39: "which stood over against him," and "that he so cried out, and gave up the ghost."

- and they that were with him guarding Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, and glorified God, saying, This man was righteous: and, Truly he was the Son of God. And all the multitudes that were come together to the sight, when they beheld what had happened, returned smiting their breasts.<sup>1</sup>
- Now the Jews, because it was the Friday, said, Let not these bodies remain on the wood, for it is the dawn of the sabbath: for that sabbath day was a great day. They asked therefore of Pilate that they might break the legs of them that had been crucified, and take them away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, they saw that he was dead already; and they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.
- And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.
- These things came to pass that the scripture might be fulfilled, which saith, A bone shall not be broken in him: and also the scripture which saith, They shall look on him whom they pierced.
- And all the acquaintance of Jesus stood afar off, and the women that had come with

<sup>1</sup> Ephraem here has, “Woe was it, woe was it to us: this was the Son of God!”

The Curetonian Syriac here adds, “and saying, Woe to us, what is this! Woe to us for our sins!” One Latin Codex has a similar reading. A very interesting discussion of the original form of this passage in the *Diatessaron* will be found in Mr. Rendel Harris’s Essay, pp. 34, 35. Cf. also Professor Robinson, *The Gospel according to Peter*, pp. 22, 23.

Lu. 23 47<sup>b</sup>  
Mt. 27 54<sup>b</sup>  
Lu. 23 48

Jn. 19 31

” 32

” 33

” 34

” 35

” 36

” 37

Lu. 23 49<sup>a</sup>

- him from Galilee, who were those who were Mk. 15 41<sup>b</sup>  
**52** 22 following him, and ministering unto him: of Mt. 27 56<sup>a</sup>  
 whom one was Mary Magdalene, and Mary Mk. 15 40<sup>b</sup>  
 the mother of James the less and of Joses,  
 and the mother of the sons of Zebedee, Mt. 27 56<sup>c</sup>  
**23** and Salome, and many other women which { Mk. 15 40<sup>c</sup>  
 had come up with him unto Jerusalem; " 41<sup>c</sup>  
 and they saw these things. Lu. 23 49<sup>b</sup>
- 24 And when the evening of the Friday was Mk. 15 42  
 come, on account of the entrance of the  
**25** sabbath, there came a man named Joseph, Lu. 23 50  
 rich *and* a councillor, of Arimathaea, a city  
 of Judaea, who was a good man and upright,  
 and a disciple of Jesus, who concealed him- Jn. 19 38<sup>b</sup>  
**26** self, being afraid of the Jews; but he had Lu. 23 51  
 not consented to the counsel and deeds of  
 the accusers, and was looking for the kingdom  
**27** of God. This man then came, and went in Mk. 15 43<sup>b</sup>  
 unto Pilate, and requested of him the body  
**28** of Jesus. And Pilate marvelled how he " 44  
 had already died. And calling unto him the  
 centurion, he asked him about his death  
**29** before the *usual* time. And when he had " 45<sup>a</sup>  
 learned it, he commanded him to deliver up Mt. 27 58<sup>b</sup>  
**30** his body to Joseph. And Joseph bought a Mk. 15 46<sup>a</sup>  
 clean linen cloth, and took down the body  
 of Jesus, and wound him in it. They came Jn. 19 38<sup>d</sup>  
**31** therefore, and took it away. And there " 39  
 came unto him also Nicodemus, who had  
 before come to Jesus by night, bringing with  
 him a mixture of myrrh and aloë, about a  
**32** hundred pounds. So they took the body of " 40  
 Jesus, and wrapped it in linen cloths and  
 spices, as the custom of the Jews is to bury.  
**33** Now in the place where Jesus was crucified " 41  
 there was a garden; and in the garden a  
 new tomb hewn out in the rock, wherein no  
**34** man had ever yet been laid. There then, " 42  
 because the sabbath had entered in, and  
 because the tomb was nigh at hand, they

- 52 35 left Jesus: and they rolled a great stone, Mt. 27 60<sup>b</sup>  
 and thrust it to the door of the tomb, and  
 36 departed. And Mary Magdalene and Mary Mk. 15 47<sup>a</sup>  
 named<sup>1</sup> after Joses came after them unto  
 37<sup>2</sup>the tomb, and sat down over against the Lu. 23 55<sup>b</sup>  
 tomb, and saw how they brought in and  
 38 placed the body there. And they returned, „ 56<sup>a</sup>  
 and bought spices and ointments, and turned  
 back that they might come and anoint it. Mk. 16 1<sup>b</sup>
- 39 But on the day which was the day of the Lu. 23 56<sup>b</sup>  
 sabbath, they left off because of the com-  
 mandment.
- 40 Now the chief priests and the Pharisees Mt. 27 62<sup>b</sup>  
 41 came together unto Pilate, and said unto „ 63  
 him, Sir, we remember that that misleader  
 said, while he was yet alive, After three  
 42 days I will rise again. And now be before- „ 64  
 hand in guarding the sepulchre until three  
 days, lest haply his disciples come and steal  
 him by night, and they will say unto the  
 people, He is risen from the dead: and the  
 last error will be worse than the former.
- 43 He said unto them, Have ye not a guard? „ 65  
 go your way, guard it as ye know *how*.
- 44 And they went, and made the sepulchre sure, „ 66  
 and sealed the stone, together with the guards.
- 45 Now on the evening of the sabbath which „ 28 1<sup>a</sup>  
 is the dawn of the first *day*, at very early Lu. 24 1<sup>b</sup>
- 46 dawn, behind the rest came Mary Magdalene Mt. 28 1<sup>b</sup>
- and the other Mary and the other women to  
 see the sepulchre, carrying with them the Lu. 24 1<sup>c</sup>
- 47 spices which they had prepared. And they Mk. 16 3  
 said among themselves, Who shall remove  
 for us the stone from the door of the tomb?
- 48 for it was exceeding great. And when they {Mk. 16 4<sup>b</sup>  
 said so, a great earthquake took place; and {Mt. 28 2<sup>a</sup>

<sup>1</sup> Or, "kinswoman of." Cf. li. 49.

<sup>2</sup> The second leaf missing from the Vatican MS. seems to have extended from this verse to liii. 4 inclusive, this passage being obtained from the Borgian MS. only.

an angel descended from heaven, and came and rolled away the stone from the door.				
<b>52</b> 49 And they came and found the stone removed from the tomb, and the angel sitting upon	Lu. 24	2		
50 the stone. And his appearance was as lightning, and his raiment white as snow:	Mt. 28	2 <sup>b</sup>		
51 and for fear of him the guards were terrified,	"	3		
52 and became as dead men. And when he	Lu. 24	4		
was gone away, the women entered the tomb,	"	3		
53 and found not the body of Jesus: but they	Mk. 16	5 <sup>b</sup>		
saw there a young man sitting on the right side, arrayed in a white robe; and they				
54 were amazed. And the angel answered, and	Mt. 28	5		
said unto the women, Fear not ye: for I				
know that ye seek Jesus of Nazareth, which				
55 hath been crucified. He is not here; for	"	6		
he is risen, even as he said. Come and see	"			
<b>53</b> <sup>1</sup> 1 the place where our Lord was laid. And	Lu. 24	4		
while they were perplexed thereabout, be-				
hold, two men stood above them in dazzling				
2 apparel; and as they were seized with terror,	"	5		
and bowed down their faces to the earth,				
they said unto them, Why seek ye the living				
3 one among the dead? He is not here; he	"	6		
is risen: remember what he spake unto you				
4 when he was yet in Galilee, saying, The Son	"	7		
of man is going to be delivered up into the				
hands of sinners, and to be crucified, and to				
5 rise again the third day. But <sup>2</sup> go quickly,	Mt. 28	7 <sup>a</sup>		
and tell his disciples and Cephas, that he is				
risen from the dead; and lo, he goeth before				
6 you into Galilee; and there shall ye see	Mk. 16	7 <sup>b</sup>		
him, where he said unto you; lo, I have	Mt. 28	7 <sup>c</sup>		
7 told you. And they remembered his words;	Lu. 24	8		

<sup>1</sup> The marks of division for this new chapter are omitted from the Borgian MS., whilst the passage is absent from the Vatican MS.

<sup>2</sup> In S. Matthew these words are a continuation of lii. 55, and spoken by an "angel," called by S. Mark a "young man;" but here they are spoken by "two men." Cf. liii. 1. Modern harmonisers have felt the same difficulty as Tatian did.

	and they departed quickly from the tomb with joy and great fear, and hastened and	Mt. 28	8
53 8	went their way running ; for perplexity and quaking had come upon them : and they said nothing to any one ; for they were	Mk. 16	8 <sup>b</sup>
9	afraid. But Mary ran, and came to Simon	Jn. 20	2
10	Cephas, and to that other disciple, whom Jesus loved, and said unto them, They have taken away our Lord out of the tomb, and I know not where they have laid him. Simon	"	3
11	therefore went forth and that other disciple, and they came to the tomb. And they ran	"	4
12	both together : and that disciple hastened	"	
13	and got before Simon, and came first to the tomb ; and looking <sup>1</sup> in, he saw the linen	"	5
14	cloths laid ; yet entered he not in. After him came Simon, and he entered into the tomb ; and saw the linen cloths laid, and the	"	6
15	napkin, that had been wrapped about his head, was not with the linen cloth, but rolled up and laid on the opposite side in a certain place. Then entered in that disciple,	"	7
16	which had come first to the tomb, and he saw, and believed. For as yet they knew	"	8
17	not from the scriptures, that the Messiah was going to rise again from the dead.	"	9
18	And those two disciples went away unto their own place.	"	10
19	But Mary was standing near the tomb weeping : so, as she wept, she looked for- ward <sup>2</sup> into the tomb ; and she saw two	"	11
20	angels in white sitting, one on the side of his cushion, and the other on the side of his feet, where the body of Jesus had been laid.	"	12
	And they said unto her, Woman, why weepest thou ? She said unto them, They have carried away my Lord, and I know not	"	13

<sup>1</sup> Omitting "stooping down;" according to Tatian no stooping was necessary; cf. ver. 18.

<sup>2</sup> No stooping, cf. ver. 12.

- 53 21 where they have laid him. While saying Jn. 20 14  
 these words, she turned herself back, and  
 saw Jesus standing, and knew not that it  
 22 was Jesus. Jesus said unto her, Woman, „ 15  
 why weepest thou ? whom seekest thou ?  
 And she, supposing him to be the gardener,  
 said, Sir, if thou hast taken him, tell me  
 where thou hast laid him, that I may go,  
 23 and take him away. Jesus said unto her, „ 16  
 Mary. And she turned herself, and said  
 unto him in Hebrew, Rabboni, which is  
 24 interpreted The Teacher. Jesus said unto „ 17  
 her, Touch me not ; for I am not yet ascended  
 to my Father : go unto my brethren, and  
 say unto them, I ascend unto my Father  
 and your Father, my God and your God.  
 25 And on the first day, *the day* whereon he Mk. 16 9  
 rose, he appeared first to Mary Magdalene,  
 from whom he had cast out seven devils.  
 26 And some of the guards<sup>1</sup> came into the Mt. 28 11<sup>b</sup>  
 city, and told unto the chief priests all the  
 27 things that had happened. And when they „ 12  
 were assembled with the elders, and had  
 taken counsel, they gave no little money  
 28 unto the guards, saying unto them, Say ye, „ 13  
 His disciples came by night, and stole him  
 29 away, while we slept. And if the governor „ 14  
 hear this, we will answer with him, and  
 30 make you safe from blame. And when they „ 15  
 had taken the money, they did as they had  
 taught them : and this saying was spread  
 abroad among the Jews, *and continueth* until  
 this day.  
 31 And then came Mary Magdalene, and told Jn. 20 18

<sup>1</sup> The guards would naturally go to report at the same time as the women. It is therefore, *historically*, a matter of indifference which fact is related first. But it was convenient to Tatian to group the appearance of the Saviour to the women on their way with a series of His other appearances not reported by S. Matthew. To do this he naturally related the proceedings of the guard first.

- the disciples, that she had seen our Lord ;  
and that he had said these things unto her.
- 53 32** And as those women were going on the Mt. 28 8<sup>b</sup>  
33 way to tell the disciples, Jesus met them, " 9  
saying, All hail ! And they came, and took  
**34** hold of his feet, and worshipped him. Then  
said Jesus unto them, Fear not : but go, tell  
my brethren to go into Galilee, and there  
**35** shall they see me. And those women re- Lu. 24 9  
turned, and told all these things to the  
eleven, and to the rest of the disciples, and  
to them that had been with him ; for they  
**36** were sad and weeping. And they were Lu. 24 10  
Mary Magdalene, and Joanna, and Mary the  
mother of James, and the rest of those that  
were with them : and these were they that  
**37** spake unto the apostles. And they, when Mk. 16 10<sup>b</sup>  
they had heard them saying that he was  
alive, and had appeared unto them, believed  
**38** not. And these words were in their eyes as Lu. 24 11<sup>a</sup>  
the words of madness.
- 39** After these things he was manifested unto Mk. 16 12<sup>a</sup>  
two of them on that very day, and as they Lu. 24 13<sup>b</sup>  
were going to a village named Emmaus,  
which was at a distance of threescore fur-  
**40** longs from Jerusalem, and were talking with  
each other of all these things which had  
**41** happened. For while they communed and  
questioned together, Jesus came, and arrived  
even unto them, and walked with them.  
**42** But their eyes were holden, that they should  
**43** not recognise him. And he said unto them,  
What communications are these that ye  
address one to another, as ye walk, and  
**44** are sad ? One of them, whose name was  
Cleophas, answered, and said unto him, Art  
thou alone a stranger to Jerusalem, since  
thou hast not known the things which are  
**45** come to pass in it in these days ? He said  
unto them, What hath happened ? They "
- 14      15      16      17      18      19

- said unto him, Concerning that Jesus who was from Nazareth, which was a prophet, and mighty in speech and deeds before God
- 53** 46 and all the people, whom the chief priests and elders delivered up for condemnation to death, and crucified him. But we thought that he was going to deliver Israel. And all these things came to pass three days ago. Lu. 24 20 ■ 21
- 48 Yet certain women also of our company told us, that they had gone to the tomb; and when they found not his body, they came, and said, that they had seen angels there, 22  
49 which said of him, that he was alive. And ■ 23  
50 certain also of our company went to the tomb, and found it even so, as the women said, except that they did not see him. ■ 24
- 51 Then said Jesus unto them, O destitute of understanding, and of a heavy heart to believe! Was<sup>1</sup> it not in all the sayings of the prophets that the Messiah must suffer these things, and enter into his glory? ■ 25  
52 53 And beginning from Moses and all the prophets, he interpreted concerning himself ■ 26  
54 to them out of all the scriptures. And they drew nigh unto the village, whither they were going: and he made them suppose that he was about to go into a more distant neighbourhood. And they constrained him, saying unto him, Abide with us: for the day hath already declined towards darkness. ■ 27  
55 56 And he went in to stay with them. And when he reclined with them *to meat*, he took bread, and blessed it, and brake, and gave to them. And straightway their eyes were opened, and they recognised him; and he 30  
57 58 vanished from them. And they said one to another, Was not our heart heavy within us, while he conversed with us in the way, and ■ 29  
■ 30  
■ 31  
■ 32

<sup>1</sup> The change of reading makes it difficult to end the verse at the usual place.

- 53** 59 interpreted to us the scriptures ? And they Lu. 24 33  
 rose up the same hour, and returned to  
 Jerusalem, and found the eleven gathered  
 together, and them that were with them ;  
 60 and they said, the Lord is really risen, and „ 34  
 61 hath appeared to Simon. But they rehearsed „ 35  
 the things that had been done in the way,  
 and how they recognised him, when he brake  
 the bread; neither believed they these things. Mk. 16 13<sup>b</sup>
- 54** 1 And whilst they were talking, and the { Lu. 24 36<sup>a</sup>  
 evening of that day was come, which was Jn. 20 19  
 the first day, and the doors were shut where  
 the disciples were, for fear of the Jews, Jesus  
 came and stood in the midst of them, and  
 2 said unto them, Peace be with you; it is I, Lu. <sup>1</sup> 24 36<sup>b</sup>  
 be not afraid. And they were disquieted „ 37  
 and affrighted, and supposed that they saw „ 38  
 3 a spirit. Jesus said unto them, Why are ye  
 troubled? and why do reasonings arise into „ 39  
 4 your hearts? See my hands and my feet,  
 that it is I myself: feel me, and know that „ 40  
 a spirit hath not flesh and bones, as ye see  
 5 me have. And when he had said this, he „ 41  
 shewed them his hands and feet and side.<sup>2</sup> „ 42  
 6 And while they still disbelieved for joy and „ 43  
 astonishment, he said, Have ye here anything „ 44  
 7 to eat? And they gave him a piece of a „  
 broiled fish and honey. And he took it,  
 and did eat before them.
- 8 And he said unto them, These are the „ 45  
 words which I spake unto you, when I was  
 with you, how that all things must needs be  
 fulfilled, which are written in the law of  
 Moses, and the prophets, and the psalms,  
 9 concerning me. Then opened he their mind,  
 that they might understand the scriptures;

<sup>1</sup> The words, "it is I, be not afraid," are a part of this verse in several MSS including the Peschito and the Harclean, but not the Curetonian, Syriac.

<sup>2</sup> Cf. John xx. 20.

<sup>3</sup> This is the whole of our ver. 43; but the Vulgate has more in the verse.

- 54 10 and he said unto them, Thus it is written, Lu. 24 46  
 and thus it behoved the Messiah to suffer,  
 and to rise again from the dead the third  
 11 day; and that repentance unto remission of  
 sins should be preached in his name unto  
 all the nations: but the beginning shall be  
 12 from Jerusalem. And ye shall be<sup>1</sup> witnesses  
 of this. And I will send forth the promise  
 13 of my Father unto you. The disciples, when Jn. 20 20<sup>b</sup>  
 14 they heard this, were glad. And Jesus said „ 21  
 unto them again, Peace be with you: as the  
 Father hath sent me, I also send you.  
 15 When he had said this, he breathed on  
 them, and said unto them, Receive ye the „ 22  
 16 Holy Spirit: if ye forgive any one's sins,  
 they shall be forgiven him; if ye retain  
 any one's sins, they shall be retained.  
 17 But Thauma, one of the twelve, who is „ 24  
 called Thoma,<sup>3</sup> was not there with the  
 18 disciples, when Jesus came. The disciples „ 25  
 therefore said unto him, We have seen our  
 Lord. He said unto them, Except I see in  
 his hands the prints of the nails, and put  
 my fingers upon them, and thrust my hand  
 into his side, I will not believe.  
 19 And after eight days, on the next first day, „ 26  
 again the disciples were assembled within,  
 and Thauma with them. And Jesus came,  
 the doors being shut, and stood in the midst,  
 and said unto them, Peace be with you.  
 20 And he said to Thauma, Reach hither thy „ 27  
 finger, and see my hands;<sup>4</sup> and put forth  
 thy hand, and spread it upon my side: and

<sup>1</sup> Or, "are."<sup>2</sup> Part of this verse is repeated in lv. 5.<sup>3</sup> Cf. xxxvii. 61 n. for the Arabic forms: these have no meaning in Arabic; but they are transliterations of the regular Syriac words for "Thomas" and "Twin," i.e. Didymus.<sup>4</sup> There is no mention of nails in the feet either here or in S. John. Ephraem distinctly implies in his remarks (Moes. p. 248) that the hands only were pierced by nails. And in *The Gospel according to Peter*, in describing the removal of our Lord from the cross, it says, "they drew out the nails from the hands."

- 54 21 be not faithless, but believing. Thauma Jn. 20 28  
 answered, and said unto him, My Lord, and  
 22 my God. Jesus said unto him, Now because „ 29  
 thou hast seen me, thou hast believed: blessed are they that have not seen, and yet  
 have believed.
- 23 And many other signs did Jesus in the „ 30  
 sight of his disciples, which are not written
- 24 in this book: but these are both written, „ 31  
 that ye may believe on Jesus, the Messiah,  
 the Son of God; and that believing ye may  
 have eternal life in his name.
- 25 And after these things Jesus shewed him- „ 21 1  
 self again to his disciples at the sea of  
 Tiberias; and he manifested himself to them
- 26 on this wise. There were together Simon „ 2  
 Cephas, and Thauma, who is called Thoma,  
 and Nathanael, who was of Cana of Galilee,  
 and the sons of Zebedee, and two others of
- 27 his disciples. Simon Cephas said unto them, „ 3  
 I go to catch fishes. They said unto him,  
 We also come with thee. And they went  
 forth, and went up into the boat; and that
- 28 night they caught nothing. But when „ 4  
 morning came, Jesus stood on the seashore:  
 but the disciples knew not that it was
- 29 Jesus. Jesus therefore said unto them, „ 5  
 Children, have ye anything to eat? They
- 30 said unto him, No. He said unto them, „ 6  
 Cast your net on the right side of the ship,  
 and ye shall find. They cast therefore;  
 and they were unable to draw the net for  
 the multitude of fishes, that were come into
- 31 it. And that disciple, whom Jesus loved, „ 7  
 said unto Cephas, This is our Lord. And  
 Simon, when he heard that it was our Lord,  
 took up his coat, and girded it up to his  
 loins (for he was naked), and cast himself  
 into the sea, that he might come to Jesus.
- 32 But the other disciples came in the ship „ 8

(for they were not far from land, but about two hundred cubits off), dragging the net

**54** 33 full of fishes. And when they went up unto the land, they saw live coals laid, and 34 a fish laid thereon, and bread. Jesus said unto them, Bring of these fish, which ye 35 have now caught. Simon Cephas therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and with so great a weight, the net was not 36 rent. Jesus said unto them, Come, and sit down. And no one of the disciples dared to ask, who he was, knowing that it was our Lord: yet he did not appear unto them in 37 his own form.<sup>1</sup> And Jesus came and took the bread and the fish, and gave unto them. 38 This is the third time that Jesus was manifested to his disciples, since he had risen from the dead.

39 So when they had broken their fast, Jesus said to Simon Cephas, Simon, son of Jonah, lovest<sup>2</sup> thou me more than these? He said unto him, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Feed 40 my lambs for me. He said to him also again, Simon, son of Jonah, lovest thou me? He said unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed 41 my rams for me. He said unto him also the third time, Simon, son of Jonah, lovest thou me? And Cephas, being grieved because he said three times, Lovest thou me? said unto him, Lord, thou knowest<sup>3</sup> all things; thou knowest that I love thee.

<sup>1</sup> Tatian seems to have based this addition upon Mark xvi. 12, "in another form." Cf. xxiv. 3.

<sup>2</sup> In the Arabic no distinction is drawn throughout this passage corresponding to the *ἀγαπᾷς* and *φιλεῖς* of the Greek.

<sup>3</sup> Or, "recognisest;" a different Arabic word from that rendered "knowest" in other parts of this narrative.

- Jesus said unto him, Feed my sheep for  
**54** 42 me. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee whither thou willest not. This he said unto him to signify by what manner of death he was going to glorify God. And when he had spoken this, he saith unto him,
- 43 Come after me. But Simon Cephas, turning about, saw the disciple whom Jesus loved following him—that one which leaned back on the breast of Jesus at the supper, and said, Lord, who is he that shall betray thee?
- 45 When therefore Cephas had seen him, he said to Jesus, Lord, and this man, what
- 46 shall be concerning him? Jesus said unto him, If I will that he tarry till I come,
- 47 what *is that* to thee? follow thou me. And this saying was spread abroad among the brethren, That disciple will not die: and Jesus said not, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
- 48 This is that disciple which beareth witness of these things, and wrote them: and we know that his witness is true.
- 55** 1 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed 2 them. And when they saw him, they worshipped *him*: but some of them doubted.
- 3 And as they sat there, he appeared again unto them, and upbraided them with their lack of faith and hardness of heart, because they believed not them, which had seen that
- 4 he was risen again. Then saith Jesus unto them, All authority hath been given unto
- 5 me in heaven and on earth: for even as my

Jn. 21 18

19

20

21

22

23

24

Mt. 28 16

,, 17

Mk. 16 14

Mt. 28 18<sup>b</sup>Jn.<sup>1</sup> 20 21<sup>b</sup><sup>1</sup> Repeated from liv. 14.

- Father sent me, so I also send you. Go ye Mk. 16 15<sup>b</sup>  
therefore into all the world, and preach my  
**55** 6 gospel to every creature; and teach all the Mt. 28 19<sup>b</sup>  
nations, and baptize them in the name of  
the Father and of the Son and of the Holy  
 7 Spirit: teaching them to observe all things „ 20  
that I commanded you: and lo, I am with  
you all the days unto the end of the world.  
 8 For he that believeth and is baptized shall Mk. 16 16  
be saved; but he that disbelieveth shall be  
 9 condemned. And these signs shall follow „ 17  
them that have believed on me: in my  
name shall they cast out devils; and they  
 10 shall speak with new tongues; they shall „ 18  
take up serpents; and if they drink a deadly  
poison, it shall not hurt them; they shall  
lay hands on the sick, and they shall recover.  
 11 But tarry ye in the city of Jerusalem, until Lu. 24 49<sup>b</sup>  
ye be endued with power from on high.  
 12 And our Lord Jesus, after he had spoken Mk. 16 19<sup>a</sup>  
unto them, led them out unto Bethany: and Lu. 24 50  
he lifted up his hands, and blessed them.  
 13 And while he blessed them, he was separated „ 51  
from them, and ascended into heaven, and Mk. 16 19<sup>c</sup>  
 14 sat down at the right hand of God. And Lu. 24 52  
they worshipped him, and returned to Jeru-  
 15 salem with great joy; and they were con- „ 53  
tinually in the temple, praising and blessing  
God. Amen.  
 16 And they went forth from thence,<sup>1</sup> and Mk. 16 20  
preached everywhere, the Lord helping them,  
and confirming their sayings with the signs  
which they did.  
 17 And there are also many other things Jn. 21 25  
which Jesus did, the which if they should  
be written one by one, according to my  
opinion even the world itself would not  
contain the books that must be written.

<sup>1</sup> "From thence" is added in connection with "Jerusalem," which was mentioned in ver. 14.

## CONCLUDING NOTE IN THE BORGIAN MS.

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THE Gospel is concluded, which Tatian compiled out of the four Gospels of the four holy apostles the blessed evangelists, on whom be peace; and which he named *Diatessaron*, that is, That which is composed of four. The excellent and learned presbyter, Abû-l-Faraj Abdullah Ibn-aṭ-Tayyib, with whom may God be pleased, translated it from Syriac into Arabic, from a copy written by the hand of Gubâsi ibn Ali Al-mutayyib, a disciple of Hunain ibn Ishâk, on both of whom may God have mercy. Amen.



Example of Falai's still method 30.31 . 41.  
bu

(186) 46:12 &c

Problems + suggested Solutions A-H II note 1  
The following will

BS2550.T2 A3 1910  
Tatianus, 2nd century.  
The earliest life of Christ /

0-3.1-

Tatian  
=

a little punning

96826

Tatianus.....  
Earliest. . .

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